PUBLICATIONS OF THE PRINCETON EXPEDITION TO ABYSSINIA

BY

ENNO LITTMANN

VOLUME II

TALES, CUSTOMS, NAMES AND DIRGES OF THE TIGRĒ TRIBES:

ENGLISH TRANSLATION.

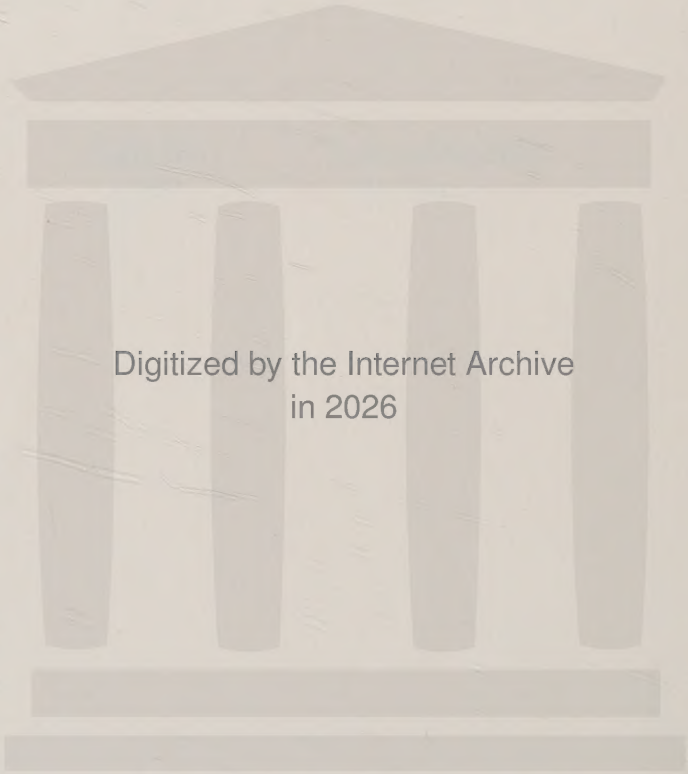
LATE E. J. BRILL LTD.
PUBLISHERS AND PRINTERS
LEYDEN — 1910.

Call No:
GR360
E55
L5
v.2

Accession No:
251442

University of Dayton Library
Dayton, Ohio 45409

DEMCO


Digitized by the Internet Archive
in 2026

https://archive.org/details/publicationprinc0002enno

PUBLICATIONS OF THE

PRINCETON EXPEDITION TO ABYSSINIA

PUBLICATIONS OF THE PRINCETON EXPEDITION TO ABYSSINIA

BY

ENNO LITTMANN

VOLUME II

TALES, CUSTOMS, NAMES AND DIRGES OF THE TIGRĒ TRIBES:

ENGLISH TRANSLATION.

ALBERT EMANUEL LIBRARY
UNIVERSITY OF DAYTON

LATE E. J. BRILL LTD.
PUBLISHERS AND PRINTERS
LEYDEN — 1910.

PRINTED BY E. J. BRILL, LEYDEN (HOLLAND).

GR360
E55
L5
v.2

251412

TO

ROBERT GARRETT

CONTENTS.

		Page
	Preface	xi
1.	The Tale of the two Donkey-Owners	1
2.	The Tale of the Ox, the Sheep, the Chicken and the Donkey	1
3.	The Tale of the Boar, the Fox and the Man	4
4.	The Tale of the Man, the Serpent and the Fox	5
5.	The Tale of the Council of the Mice	6
6.	The Tale of the Boar and the Elephants	7
7.	The Tale of all the Wild Animals, Eatable and Uneatable	7
8.	The Tale of the Guenon, the Baboon and the Lion	8
9.	The Tale of the Lion, the Hyaena and the Fox	9
10.	The Tale of the Lion and the Fox	11
11.	The Tale of the Fox, the White Kite and the Raven	12
12.	The Tale of the Scholar and the Guenon	13
13.	The Tale of how the Fox followed the Elephant	14
14.	The Tale of a Hen	18
15.	The Tale of the Pure-Hearted One and the One with the Black Soul	18
16.	The Tale of Beiḥo, of the People of Old	19
17.	The Tale of a Woman and her Husband	25
18.	The Tale of the Elephant and the Leopard and his Son	27
19.	The Tale of the Leopard and the Fox	27
20.	The Tale of the Ape and the Gazel	28
21.	The Tale of the Hyaena and her Herdsman	29
22.	The Tale of the Hyaena	30
23.	The Tale of the Hyaena and a Moslem Prophet	31
24.	A Tale of Abunawas	32
25.	The Tale of the Man who made a Bet	34
26.	A Tale of Abunawas	37
27.	The Tale of the Parting of the Brothers	38
28.	A Tale Resembling a Riddle in Figures	39
29.	A Tale Resembling a Riddle	40
30.	A Tale Resembling a Riddle	40
31.	The Story of the ʿAd Taklēs	41
32.	The Story of the Fight at Balqat	42
33.	The Story of the Fight of Šangēra	44

Page

34. The Story of Kantēbāy Ṣallīm and of ʿAlī wad Mäʿō 47
35. The Story of Kāmel wad Gabay and Ǵahād wad ʿAggaba 51
36. The Proverb that Ǵahād wad ʿAggaba made 52
37. The Story of Gendeflī 52
38. The Story of Dannāš and his Slave 53
39. The Proverb that ʾAdeg wad Fedēl made 54
40. The Proverb that the People of ʿAd Taklēs made 54
41. The Legend of the Three Marys 55
42. The Legend of the Prophet Moses and the Prophet Maḥammäd . . 58
43. The Stars that Have Names 58
44. The Story of the Great Star 60
45. The Story of Kēma and her Son 61
46. The Story of the True Seven and Ǵah and the Qerēn 61
47. A Song of ʿÄlī-Ǵāngē wad Ḥemmad-Derār 63
48. About the Stars, again, he Sang thus 64
49. Of what is Told about the Stars 64
50. Of what Happens at the Rise of the New-Moon 65
51. The Names of the Months of the Year 67
52. Of what is Believed about the Death of the Moon 69
53. Of the Computation of Constellations 70
54. Of the Bird Called ʾAdhaʾ or Dah 74
55. ʾEdrīs wad Šāwer Sang this Song 75
56. The Tale of the Leopard in his Old Age 76
57. Of what they Tell about the Chameleon 77
58. Of the Debbī 77
59. Of the Wolf 79
60. Of the Lizards 80
61. Of the Bird Qerqer and her Son Ḥāmed 80
62. Of the Guinea-Hen and the Partridge 81
63. Of the Serpent Called Ḥewāy 82
64. Of a Certain Bird and his Wife 83
65. Of the Bird Called Šūkšūk 83
66. Of the Bird Called Masmērāyē-mī-tĕdarrara 84
67. The Race of the Hyaena 84
68. The Race of the Fox 85
69. The Legend of the Monkey, the Beetle, the Wasp, the Fly, the Lizard, the Frog and the Ṣāyät-Tree 85
70. A Song of Ḥamäd-Lūl wad ʿEǵēl of Mārya 87
71. Keffāl wad Bakīt of Ḥabāb Sang this Song 88
72. The Legend of God and the Human Race 89
73. The Legend of the Rōm, the Giant People 89
74. Of how the Rōm Came to an End 93
75. Of how God Takes Care of the Children 94
76. The Tale of a Man who Knew the Language of all the Animals . 95

Page
77. The Tale of Mount Gädäm 96
78. The Tale of a Man and his Wife 97
79. Of a Man who Took an Oath about Four Things 98
80. The Tale of Jacob and Joseph 100
81. Of the Mänsa[c] Country. 101
82. Of the Rites and Customs that are Practised from the Time of Pregnancy until the Time of Childbirth 106
83. Of the Customs that are Practised from the Betrothal until the Wedding. 121
84. Of the Rite of Circumcision in the Tigrē Country 147
85. Of the Rite of Baptism with the Mänsa[c] Bēt-ʾAbrĕhē 148
86. Names of Persons in the Tigrē Country 149
87. Of the Way in which the Dervishes united. 194
88. The Way in which Factions United 196
89. Tunes of the Harp 197
90. War-Cries 198
91. Of the Highwaymen. 201
92. The Names of Swords 204
93. Species of Swords 205
94. The *Wered* or Ordeal 207
95. Of the Years of Camels 209
96. Names of She-Camels 210
97. The Years of Cattle 211
98. Races of Cattle 211
99. The Colours of Cattle 213
100. The Names of Cattle with the Tigrē People 215
101. The Making of Beverages in the Tigrē Country 227
102. The Making of Unleavened Bread in the Tigrē Country 229
103. The Years and the Time which the Bēt-ʾAbrĕhē Know. 232
104. The Taboos or Forbidden Food of the Tigrē People 236
105. The Greeting of the Tigrē People 240
106. Of the Keeping of Festivals of the Mänsa[c] Bēt-ʾAbrĕhē 243
107. Of the Rite of Sacrifice in the Tigrē Country 246
108. Of the Customs and Rites Observed by the Tigrē People from the Time of Disease until Burial. 247
109. Of what is Thrown for the Dead and of the Milk-Sacrifice . . . 270
110. Dirges Sung by Women for the Men. 271
111. Of the Belief which they Have about the People of Below . . . 306
112. Of the *Gān* (the Bird of the Soul). 308
113. Of what they Call *Šeḥer* (Sorcerer) and *Bōzza* 309
114. Of the Demon called Waddegennī 310
115. Of the Beliefs about Hair 312
116. Unlucky Hair 313
117. Of what is Believed about Nails 315

Page
118. Of what is Believed about Teeth 315
119. Of what is Believed about the Body of Man and about his Bones 316
120. Of Some Beliefs about the Digging of Clay. 317
121. The Tale of a Man whose Cattle had been Seized by a She-Demon 318
122. Of Omens 320
123. Of the Curse of Trees 325
124. Cursing of Men. 326
125. The Tribes that Know the Tigrē Language and their Way of Living. 335

PREFACE.

The present volume contains an English translation of the Tigrē text which appeared in Volume I of these Publications; a few notes and explanatory remarks have been added here. How the material presented in these two volumes was gathered has been explained in the Preface to Volume I. It will suffice, therefore, to offer here a few general remarks on the literature which is made known for the first time in these pages.

As the title says, the reader will find translations of tales, customs, names and dirges of the Tigrē tribes. A great many of the tales refer, like those of the other Abyssinian tribes, to animals. Some of them may have come from countries farther east, lastly from India; but I believe that most of them are indigenous to the Abyssinian soil. Similar stories are found all over the world wherever primitive people living in close contact with nature begin to reflect about the life of animals and to ascribe their own feelings and thoughts to them. It would be an interesting task to compare the stories published here with those published from other parts of Abyssinia by Professors REINISCH and GUIDI and by Drs. CONTI ROSSINI, MITTWOCH and others, and, again, with those of other peoples. The "Tale of a Hen" (No. 14, p. 18), e. g., is very widely spread. But this lay beyond the scope of my own work and beyond the limits of the

time which I could devote to it. Although the Abyssinians are very fond of telling and hearing stories and, as I often witnessed myself, pass many a lonely night at their camp-fires doing so, they are by no means great story-tellers. The dramatic power, the creative imagination, which lend the Persian-Arabian stories their undying charm, are not met with here. These tales are simple, often indeed quite primitive and naïve. But sometimes we find them set in a touching psychological background. This is illustrated by several tales. In No. 1 the two donkeys ask each other whether the strong donkey who is to free them from the tyranny of men has not yet returned from God; and the narrator concludes: "By this tale it is seen that every creature longs for liberty." In No. 18 (p. 27) the leopard kills the goats in order to avenge his son who had been crushed by the elephant; and towards the end of the story it is said: "And until the present day it is like this: if a man is wronged by some one who is stronger than he, and he finds no means to overpower him, he rises against him who is weaker than he." Again, in No. 20 (p. 28) the gazel and the ape compare each other's way of living: the gazel says: "My drink is the breeze and the stormy wind," while the ape cannot live in the desert where there is no spring nor water-pit; therefore, "for everybody his own way of living is the best." And it is surprising to find a man like Gendeflī (No. 37, p. 52), who prefers living lonely on a high mountain to being with his tribe, and who sings: "A chief is Gendeflī, high is the top of his mountain-throne: its wood is never cut, its paths are never trod upon!", but "his children went down from the mountain, and they united with another family."

In the animal stories the "fox" plays, of course, an important rôle. But it must be observed that in Abyssinia

where the European fox is not found his place is taken by the jackal. I have rendered the Tigrē word *ḥašīl* "jackal" always by "fox," in order that his doings and the ideas of the stories may be more easily understood. The "fox" is the cleverest of all animals here also, and primitive people as well as children among the more highly developed nations always take great delight in hearing how others have been cheated; and they are glad and satisfied because they know that they are not so stupid as those people in the stories. The same idea is found in the tale of Beiḥo (No. 16, pp. 19 seqq.) and in the tales of Abunawas (Nos. 24—26, pp. 32 seqq.), parallels to which occur in Arabic popular literature; Abunawas himself is, of course, the same as the hero of so many Arabic stories, and his occurring in Abyssinia is an instructive example of the migration of stories. With the tale of Beiḥo may, e. g., be compared a tale published by Weissbach in his *Beiträge zur Kunde des Irak-Arabischen* (Leipzig, 1908) pp. 120 seqq., and the jest, on which the first tale of Abunawas (No. 24) is based, is found in the last (No. 35) of my *Modern Arabic Tales* (Leyden, 1905).

The tales and beliefs about the stars (Nos. 43—53, pp. 58 seqq.) are quite important since they furnish interesting material for comparison with similar tales and beliefs of the other Semitic peoples; of these questions I have treated a little more fully in the *Archiv für Religionswissenschaft*, XI, pp. 298 seqq.

None of these stories represents a high type of literature. To judge justly of the literary qualities of the Northern Abyssinians one must turn to their poetry; and there one will indeed find a great deal of passionate power of expression, vivid descriptions of battle-scenes, of the life of the wild animals and of the great events of nature, and, some-

times, reflections of the tender feelings of human nature.

The descriptions of the customs of the Tigrē tribes, from the time of the conception of the child until the burial of the man, the accounts of their superstitious beliefs and the like (pp. 101 seqq.) may be considered as a new contribution to Semitic folklore. A great many parallels might be drawn between these and the customs of the Hebrews and the Arabs. But here, again, I have refrained from going into details, since everybody reading these pages will be able to draw his conclusions from them. I considered it my duty only to give such notes as were indispensable for the understanding of the text, and which contained information that I had myself gathered in the country or obtained from my assistant Naffa^{c} ^{c}Etmān.

The translation and interpretation of the Tigrē Names (pp. 149—193) has been one of the most difficult and most tedious tasks connected with the work on this volume. Their arrangement may not be perfect either, such as it is; others would have arranged otherwise. Moreover, it is quite likely that a few more names will be explained and interpreted by others, or that some of the interpretations which I have given on the ground of what I was told by Naffa^{c} will prove to be erroneous. Any addition or correction will, of course, be gladly accepted. However, I trust that my collection of Tigrē names will be received as a new addition to our knowledge of Semitic nomenclature and of the every day speech and thought of the semi-nomads in Northern Abyssinia. In nearly half a dozen of cases I have added an N. after the explanation of a name; this refers to suggestions which Professor NÖLDEKE kindly communicated to me.

The dirges published on pp. 271—306 will be of interest when compared with the funerary poetry of the Hebrews

and the Arabs; see, e. g., my *Neuarabische Volkspoesie* (Berlin 1902) p. 90. The metre in which they are composed is the same as that of the Hebrew *qīnā*; the only difference is, that in Tigrē the verses have a — rather imperfect — rhyme. The *sarūr* ("dirge") of the Tigrē tribes is sung only by women, like the *qīnā* of the Hebrews, the *marthiya* of the Arabs, the θρῆνος of the Greeks. It was, therefore, quite difficult for Naffaᶜ to collect the specimens given here, because the dirges are generally not repeated nor handed down by men. He had, therefore, access only to those which had been composed by the women of his own family or that were known to them. Some of them were very suspicious and thought he wished to mock at their grief; others wept when they sang the dirges to him, remembering their own sorrow and the losses which had given rise to their lamentation. Indeed, a number of these dirges show a true feeling, and the outburst of the mourners' emotion is often very touching: many a time we find here the fruitless attempt to break through the laws of nature, born of the vain wish to recall the dead to life. In No. 110, 36 (p. 295) a young mother whose husband had died addresses her little son, saying: "Let us go now, ᶜEsmān, let us implore thy father! For thee he loves, he will not refuse thy prayer." Another example of the simplicity of expression and the depth of feeling is No. 110, 47 (p. 302) sung by a woman who had been a slave-girl, but had been freed after having borne a son to her master; when this son died, a son, whom she loved so much that she wondered: "How could a man beget him? And how a woman conceive him?", she became more wretched than she had been as a slave.

As all Semitic poetry even these dirges cannot be understood without a commentary. I have added, therefore, brief

comments to every dirge; but one may easily imagine that it often took a long while before I arrived at a satisfactory understanding. The obscure expressions, the abrupt way of speaking, the mention of persons and places unknown to us mar, as it were, the poetical effect on Western readers. But he who is willing to read the dirges first with the explanatory remarks, and then a second time without them, will find that many of them are worth reading.

At the end of the book there is a list of all the tribes that speak the Tigrē language; most of them will be found on the map published in Munzinger's *Ostafrikanische Studien* (Schaffhausen, 1864) or on the maps in the more modern books of the Italians on their Colonia Eritrea. But I hope to give a map of the Tigrē country, based on the very minute maps of the Italian Military Institute, with Volume IV of these Publications.

I apologize to the reader for some inconsistencies in spelling and punctuation. I have used italics for Tigrē and other foreign names and words; but sometimes, when they occurred repeatedly, they are printed in italics only where they occur for the first time. The ending *-a* in Tigrē words and names is *anceps*; but, for the sake of simplicity, I have generally spelled this *-a* without any mark. A few times when an *-ā* has been printed, it should be changed to *-a* in conformity with the other cases. About this ending also the remarks in the Preface to Volume I (p. XIV) may be compared. Every Tigrē word beginning with a vowel has before this vowel the glottal catch, which is usually represented by the *spiritus lenis* (ʾ). This sign has been omitted in a few cases; but the reader will easily put it in its place. Of the pronunciation of all the various consonants, especially the so-called "emphatic" sounds, some of which

actually resemble a "click" (like *q* and *ć*), I shall have to speak in my Grammar of the Tigrē Language.

Words, that are not found in the original, but are needed in the translation are enclosed in brackets [ ]; words that are in the original, but should better be omitted in the translation, or explanatory remarks of my own, are placed in parentheses ( ).

My thanks are due, above all, to Mr. Robert Garrett who enabled me to undertake my expedition to Abyssinia and to publish the results of it, furthermore to Dr. W. H. Worrell of Ann Arbor, who revised the English of my translation, and also to George D. Cavalcanty of Jerusalem who accompanied me through Abyssinia, as he had done through Syria, and who was in charge of the photographic work.

ENNO LITTMANN.

Strassburg i. E., January 1910.

LIST OF ILLUSTRATIONS.

		Page
1.	The "Resting Place of the Light and the Dark"	19
2.	The "House of Mary" (Native Church) at Gäläb	55
3.	The "Stone of Seḥūl"	56
4.	The Rock-Church of Dabre-Sīna	57
5.	Cemetery and Convent at Dabre-Sīna	57
6—10.	Hairdresses	70
11.	A "Tomb of the Rōm"	94
12.	"Tabernacles" under a Sycamore-Tree	128
13.	"Making of Unleavened Break"	230
14.	"Baking of Unleavened Bread in the Ashes"	231
15—19.	Tombs	261
20.	Sycamore-Tree at Gäläb	325
21.	Ruins of the Church at Haygat	335
22.	General View of Gäläb	335
23.	*Qešāšātāt* "Huts"	336
24.	*Seqlō* "Round House" in Building	336
25.	*Saqallīt* "Round Houses" and *Maʿădanī* "Square House"	336

CORRIGENDA.

P. 53, l. 15, read: Dannāš.

P. 70, l. 2 from below, read: *tanakkel* (braids on the temples or on the occiput).

P. 95, ll. 5 and 4 from below, read: What have I done? Hast thou perhaps smiled at me?

P. 213, No. 37, read: Dagga.

P. 261, l. 16 and note 2: Instead of "pyramid" it would be better to say "pointed tumulus".

1.

THE TALE OF THE TWO DONKEY-OWNERS.

Two men met each other on the road; and each of them had a donkey. Then the men greeted each other: the donkeys, also, putting their mouths together sniffed at each other. And the one man asked his fellow saying: "*We* have greeted each other. Why have the donkeys also put their heads together?" The other man answered him: "Doest thou not know this? The donkeys have sent a strong donkey to the Lord to enter their plaint before him, that is to say, that the Lord should free them from under [the tyranny] of men. Now they ask each other saying: 'Has the messenger-donkey returned or not'?" And it is said that all donkeys ask each other about this matter putting their mouths together. — By this tale it is seen that every creature longs for liberty.

2.

THE TALE OF THE OX, THE SHEEP, THE CHICKEN AND THE DONKEY.

These four, the ox, the sheep, the chicken and the donkey were living together by themselves on a mountain. And while they were living there, the mountain became waste P. 2. (unto them). And they sent the donkey that he should spy out for them a place of water and grass. He went and found a place of water and grass. Then after he had eaten and

drunk by himself, he returned, when it grew evening: but what he had found he hid from them. And they asked him: "Hast thou perhaps found something for us?" The donkey answered: "I have not found anything." The chicken, however, said unto him: "Show us thy mouth, please!" And when he showed it to them [opening his lips], they saw the traces of the grass that he had eaten. Then the chicken said to him: "How thou hast betrayed us!" But the donkey said: "I found a little bit of grass when I was going back to you and put it into my mouth; but I did not find [a place]." And the second time they sent the ox that he should spy out for them a place of water and grass. When the ox had found water and grass he ate and drank and returned to his company, and said to them: "I have found water and grass; come, let us go there." And they went there and lived together. The donkey became fat and spry; and he said unto his company: "Allow me to bray one single time!" But they answered: "No, be silent, lest hearing thy bray our enemies come and destroy us!" The donkey, however, entreated them much, and because he importuned them, they said to him: "Well then, bray once, [but] softly!" The donkey, however, brayed with a loud voice. Now the fox and the leopard were together; and when the fox heard the bray, he said to the leopard: "I have heard the bray of a donkey." But the leopard answered: "In this desert thou hast not heard the voice of an animal, thou liest." Again the donkey having asked his company brayed another time. Then the fox and the leopard both of them heard the bray of the donkey. The leopard said to the fox: "Thou art
P. 3. right." And the fox and the leopard went towards them. When they were near them, the fox said to the leopard: "There they are"; but the fox fled himself. When the four

animals saw the leopard they were much frightened. But the chicken advised them: "If now the leopard jumps forward to kill us, I shall fly and pick out his two eyes; thou, ox, pierce him [with thy horns]; and thou, sheep, knock him with thy head; and thou, donkey, trample him down." The leopard jumped upon them, but they all acting according to the advice of the chicken killed the leopard. And they skinned him and took his hide; then they spread out his hide. Now the fox led the elephants to them. The four animals, however, were frightened, when they saw the elephants. But the chicken thinking "the elephants shall themselves destroy each other", said to the elephants: "The greatest of you shall sit upon this leopard's skin!" The elephants said: "I shall sit upon it." "No, I shall sit upon it", and they killed each other with [the words] "I am greater." The fox, then, led the hyaenas to them thinking: "Now they shall perish." When the hyaenas came to the four animals they said unto the chicken: "Come to us, that we may hold a council!" But the chicken answered: "Let one hyaena with a load of grass upon his back come to me that I may ride upon him and come to you!" And then he said to his company: "After I shall have mounted the hyaena loaded with grass, when I say to you: 'Give me a whip', then give me a burning piece of wood!" And when they had brought him, the chicken mounted the hyaena loaded with grass. And he said to his company: 'Give me a whip'; and they gave him the burning wood. And he flew away after having put the kindling wood into the grass. The hyaena, when the grass upon his back took fire, ran to his company; P. 4.
but his company fled from him. In this way all the hyaenas fled from them. Thereupon the chicken said to his company: "Let us go home! The ox shall join the cattle, the sheep

the sheep, the donkey the donkeys: let each one of you thus join his company. But I shall gather the droppings of roast corn in my Kabasa [1])." And for this reason the chickens became plentiful in the land of Kabasa and live there until the present day. [This is what] they say.

3.

THE TALE OF THE BOAR, THE FOX AND THE MAN.

A man ploughed a field, and after his field had become very fine, he made a hedge around it, lest the boar should enter it. The boar then came to the field, but he did not find any way in which he might enter it. Thereupon he went to the fox and said to him: "Advise me! At what place shall I enter this field, doest thou think? The hedge has kept me out." The fox gave him this advise: "In the evening the owner of the field goes to the place of his meal and he leaves the way on which he goes from his field [open] without closing the door: there enter and eat!" When it grew evening, the owner of the field went out from it to go to the place of his meal; but he left the door through which he went out [open] without closing it. And according to the advice which the fox had given him the boar entered the field through the door and spent the evening eating. And when the man returned, he found the boar in the field, and he pierced the boar with his spear. And the

1) *Kabasa (Ḥabaša)*, the word from which Abyssinia took its name, is the region of the old Aksumitic kingdom, i. e. the northern part of the present Abyssinia and the southern part of the Colonia Eritrea. The settled population there keep chickens, whereas the Tigrē speaking semi-nomads of the north have few or none.

boar went away roaring, and said to the fox: "Thou hast given me bad advice; I am dead!" But the fox said unto him: "Thy father has eaten in thy stead. What shall I do unto thee?" That is to say: "It is the sin of thy father for which thou hast paid." And now they say as a proverb: "Thy father has eaten for thee, said the fox [1])." P. 5.

4.

THE TALE OF THE MAN, THE SERPENT AND THE FOX.

Once when a man was gathering brush-wood at the bank of a river, a serpent jumped upon him. And beginning at his feet he coiled himself around him up to his head. The man, then, said to the serpent: "Go down from me!" But the serpent refused. Then the man sought to kill him, but he found no means of killing him. And while they were in this state, the fox came to them; and the man said to the fox: "This serpent has coiled himself around me, and when I told him to go down he refused, and he wishes to kill me." The fox said to the serpent: "Go down from him; be friends!" And the serpent unrolling himself went down from him to his feet. Then the fox said to the man in a proverb:

"Thy serpent is [now] under thee,
Thy staff is in thy hand [now, see!]."

That is to say, he told him by this hint: "With the staff in thy hand kill him, after he has got under thy feet." And the man taking the hint killed the serpent with his staff. Thereupon said the man to the fox: "Thou hast done a good thing to me; I shall also reward thee with a good

1) Cf. below No. 19.

turn. Wait for me in this place, that I bring thee a kid". But the man took a dog with whom to kill the fox, and he hid him under his garment; and when he came to the fox, he sent him against him. And the dog ran after the fox; but when the fox saw him, he fled and saved his life.
P. 6. After the fox had escaped, he said, because the man had requited him with a bad turn instead of a good one: "Keep the short-ear down [1])."

And now there are two proverbs that have come from this tale: "Thy serpent is [now] under thee — thy staff is in thy hand [now, see]"; and also: "Keep the short-ear down, said the fox." [This is what] they say.

5.

THE TALE OF THE COUNCIL OF THE MICE.

The old enemy of the mice is the cat. Therefore, once upon a time, the mice held a council. When they all were together, they deliberated in this manner: "We perish through the cat. What shall we do?" And some of them answered: "Let us tie a bell on the cat. And when she comes to kill us, we shall hear the sound of her bell and escape from her." And all the mice said: "This plan is a good one; let us do this that we escape from her!" And after they had thus finished their council, they went home. The grandfather of the mice had stayed at home; now he asked them: "My children, what have you resolved?" And they said to him: "We all have resolved to tie a bell on the cat, and when she comes near us, to escape from her, because

---

1) Literally: press him, whose ear short is. Man is called "short-eared"; the donkey "long-eared."

we shall hear the bell." And he said to them: "Ye have planned well, my children; but which then of you is it that will tie the bell on the cat?" And all the mice were frightened and said: "That is true! Who is to catch her for us?" Thus their council came to naught. And men say as a proverb about a council that comes to naught: "It has become like the council of the mice."

6. P. 7.

THE TALE OF THE BOAR AND THE ELEPHANTS.

Once upon a time a boar, who had got into the midst of a herd of elephants, dug into the ground and ate. And there came to the elephants a hunter, and he pointed his gun at one [of the] male[s]. When he shot, the bullet missed the elephant, but struck the boar. And the elephants said to him: "Art thou struck, boar!" He said: "If it were not an accident why should, of all these, [the bullet] have struck *me*?" The herd fled, but the boar died on the spot. And men say as a proverb when they encounter something [evil] while in the midst of many [companions]: "It is an accident, said the boar; in the midst of a herd of elephants he was struck."

7.

THE TALE OF ALL THE WILD ANIMALS, EATABLE AND UNEATABLE.

Once upon a time the eatable and the uneatable animals came all together. And after having killed [some] barren cows they ate and drank and rejoiced together. At last there was a piece of steak-meat left; but they said: "He who is

the oldest, shall take it!" And each one of them saying: "I am the oldest", told, when he was born. Now, in the end they said to the guenon (cercopithecus): "When wast thou born?" And he said to them: "Look at [my] gray hair!" And they all said: "That is true; the guenon has gray hair, he is the oldest. Give him the steak!" But the fox said: "Oho, I am older. I know the day when the guenon was born. When they said to us: 'Some one is born with gray hair', we were very much astonished and we tied
P. 8. threads [around our wrists] [1])." And in this way the fox took the tribute from all of them, by cleverness and astuteness. And men say as a proverb: "See [my] gray hair, said the guenon." [This is what] they say.

8.

THE TALE OF THE GUENON, THE BABOON AND THE LION.

The guenon and the baboon had a fight. But since the guenon could not overpower the baboon, he thought to cause his death by craft. Then the guenon went to the lion, and saw the cave of the lion. So he said to the lion: "Why doest thou not sew together this crack of this thy cave, so that the rain may not wet thee?" The lion answered: "How can this be sewed?" But the guenon said: "I shall sew it if thou bringest me the sewing-thread." The lion then said to him: "I shall bring [it] to thee; with what is it to be sewed?" And the guenon said: "Kill the baboon

1) Threads (of wool, or of palm-leaves, or of bast made of the bark of Adansonia digitata) are tied around the wrists to avert evil. When a misshaped child is born, the people use these threads in order not to have a child like it; see below, end of 82, B.

and bring me the sinew of his back; with that I shall sew it up." Now the lion, who did not know the ruse of the guenon, went and killed the baboon, took the sinew of his back and brought it to the guenon. And he said to him: "Take [it]; now sew it up for me!" The guenon deliberated in his heart: "I can not sew up the stone, and if I do not do it, the lion will kill me." Therefore he thought of a ruse to kill the lion also. Thus he spoke to the lion: "Wind the sinew around thy neck until it becomes dry, and wait for me; I shall gather some fruit of the *algēn* tree!"; then he went away from him. And when they had been away from each other a little while, the lion called the guenon and said to him: "Come down now from the *algēn*-tree; the sinew is dry." The guenon said to him: "Very well, now let the sinew get very dry!" When the sinew on the neck of the lion became [very] dry, it choked him. So again P. 9. he said to the guenon: "Come at once, now it is [very] dry, and it chokes me; take it off from me and sew with it!" The guenon said to him: "I refuse." And the sinew dried on the neck of the lion, and he did not find anybody to take it off from him; so he died. In this way the guenon killed the baboon in his revenge, and he killed the lion by craft in order to escape from him. [This is what] is said.

9.

THE TALE OF THE LION, THE HYAENA AND THE FOX.

The lion and the hyaena travelled together, and on their way the lion found a bull, and the hyaena a cow far advanced in pregnancy. And they put the bull and the cow together; and the hyaena tended them. But afterwards when

it was time for the cow to bring forth, the lion said to the hyaena: "To-day stay thou at home; I shall tend them." The hyaena knew that his cow was about to bring forth, but being afraid he stayed at home. And when the lion had gone away with them to the pasture, the cow of the hyaena brought forth a cow-calf. And the lion wishing to take the calf for himself, took the placenta of the cow and stuck it into the anus of his bull. Furthermore he let the calf suck milk from its mother in the field so that afterwards the hyaena should not see the calf sucking. And in the evening when he came home, he said to the hyaena: "My bull has brought forth a cow-calf, and this is his placenta." The other said to him: "Does a bull bring forth a calf like a cow?" The lion said to him angrily: "Yes, certainly he brings forth!", and he sought to kill him. But he was afraid of him and sat down crying. The next morning the lion took the calf and his bull and the cow and went
P. 10. away with them; and the hyaena stayed crying at home. And while he was crying the fox came to him, and said to him: "What has happened to thee, hyaena?" He said: "My cow brought forth a cow-calf, and the lion said to me: 'My bull brought it forth; thy cow did not calve', and he took it from me." And the fox said to him: "Be silent, do not cry; to-morrow I shall make[s] [him] give it to thee." And the next day when the lion and the hyaena were together, the fox carrying a skin-vessel passed by them. When they saw him, the lion said to him: "Where art thou going, ʿĀmer, son of the fox?" He answered him: "Last night my father brought forth a boy, and I am going to ask for the milk of his child-bed." The lion asked him: "Does a man bring forth like a woman?" And ʿĀmer, the son of the fox, said to him: "If a man does not bring forth like a woman, give the hyaena his

calf." The lion jumped upon him to kill him; but the fox ran swiftly away from him into a certain place. Now the lion hid himself in the hole of the fox to kill him by craft. Then, when it grew evening, the fox came to his hole, but he saw the tracks of the lion at the mouth of his hole and said [to himself]: "Perhaps the lion is hidden here in my hole", and he said standing at the mouth of his hole: "[O] my house, good evening to thee!" But the lion kept silent. Again the fox repeated: "[O] my house, good evening to thee! Before thou usedst to answer me 'May his evening be good!', I know." The lion thinking that his house had formerly talked to him, said to him with a disguised voice: "May his evening be good!" And the fox said: "My house, my house art thou not; really, thou art the lion", and he fled from him. The lion sought to kill him; but as he did not find him, he returned to the hyaena, and he gave him his calf. In this way the fox made, by his craft, the lion give the hyaena his calf. And men say as a proverb: "Give P. 11. the hyaena her calf, said the fox."

10.

THE TALE OF THE LION AND THE FOX.

And the lion wished to take revenge upon the fox, because he had spoken to him about the calf of the hyaena. But as he did not find means by which to kill him, he sent a messenger to him saying: "Let us now be friends!" And after they had made friendship, the lion thought: "Now I am going to catch him", and he sent a messenger to him saying: "Tell him: the lion speaks unto thee: 'I am sick, visit me!'" And when the fox heard [this], he said: "Well, I shall come to him." And taking a long staff he went to

the house of the lion and said to him: "Good day! How art thou, lion?" And the lion said to him: "Welcome, ᶜĀmer, come in, enter here!" But the fox said: "I am in a hurry." The lion, however, replied: "Touch me, I have much fever, only enter!" But the other put the staff through the door toward the lion and laid it on him, and he said to him: "Thou art right. The fever burns even me through the staff." When the lion saw that he refused to be cheated, he jumped upon him to kill him. But the fox fled and went away from him. And by his astuteness knowing the ruse of the lion he saved himself. [This is what] is said.

II.

THE TALE OF THE FOX, THE WHITE KITE AND THE RAVEN.

The white kite built her nest on a certain tree and lived there; and she had (also) young ones. Thereupon the fox,
P. 12. who had an axe of clay, took this and went to the white kite. And he said to her: "With this my axe I shall cut down this thy tree, unless thou givest me one of thy young." And she said to him: "Do not cut it down. Lest thou destroyest us all in this way, I shall give thee [one]." Speaking thus, she gave him one. And by telling her the same each day he ate up her young (away from her). Now the white kite had one of her young left, and she wept over her young that had died (away from her). Thereupon the raven came to her and asked her saying: "Why doest thou weep?" And she said to him: "The fox said: 'This tree of thy nest I shall cut down with this my axe and eat thy young, unless thou givest me thy young, one after the other that I may eat them'; and he has finished them (away from

me), and now even this one that is left he is going to eat (away from me)." And the raven said to her: "When he comes, tell him: 'I shall not give [it] to thee, cut [the tree], cut it'. His axe is of clay, it does not cut, but it breaks." And the fox came to her as before, and he said to her: "Give me the one that is left, lest I cut down this thy tree with this my axe!" And she said to him: "Cut, cut! That is nothing but an axe of clay!" When he struck the tree with his axe, his axe crumbled. And the fox said to her: "Who told thee that my axe was of clay? Tell me the truth lest I cut thy tree (away from thee) with an axe of iron!" And she said to him: "The raven told me." Now the fox thought of revenge upon the raven, and sought to kill him. Thus one day the fox threw himself down upon a flat rock, let his tongue hang out and looked as if he were dead. When the raven saw him, he believed that he was dead, and he went down to eat him. And while he pecked at him, the fox snatched at him and was about to kill him. P. 13. But the raven asked him saying: "Do not kill me in this way; but make a large fire and when the wood chars, throw me on it; it is better for me to die in the fire." The fox said: "Very well", and did accordingly, and threw him into the fire. But the raven without touching the fire took wing and flew away. And the raven escaped from the fox in this way. And now they say as a proverb of something that is not durable: "It is an axe of clay."

12.

THE TALE OF THE SCHOLAR AND THE GUENON.

A scholar was writing in a solitary place, and all the mistakes that he made, he scratched out with his knife.

And while he was writing in this way, a guenon looked at him. And the scholar arose a little for some reason. But the guenon came down from his place and trying to write like the scholar, smeared what the scholar had written. Thereupon when the scholar returned he found his book smeared, and he was very sad. But he said to the guenon: "All right, if thou doest the same that I do." And he took the knife and whetted it well. And when it had become sharp, he rubbed the blunt [back], while the guenon was looking, against his throat, put the knife into its place and went away as before. Thereupon came the guenon; and taking the knife and wishing to do the same as the scholar had done, he rubbed the sharp edge against his throat, cut
P. 14. his throat and died. In this way the guenon met [his] fate, wishing to do the same as the scholar. [This is what] they say.

— This is told by the people of Kabasa [1]). —

13.

THE TALE OF HOW THE FOX FOLLOWED THE ELEPHANT.

The fox and the elephant were together. When they started, the elephant said to the fox: "Where art thou going, fox?" The fox answered him: "I am going with thee." The elephant, however, said to him: "Stay here, thou canst not endure hunger and thirst." But the fox said to him: "I can endure [it]; I shall not say unto thee that I am hungry or thirsty." And the elephant said to him: "Very well, then." And they went together about a day's journey. Then the fox said to the elephant: "Uncle, I am thirsty." But the

1) Cf. above p. 4, ann. 1.

elephant replied: "Didst thou not tell me, thou wouldst not be thirsty? How is this now?" And the fox said to him: "When did I think that we should go through such a dry country?" The elephant said: "Go then, drink from that water-pit there and come back!" And the fox went, and after having drunk he filled up the pit and returned to the elephant. And the elephant asked him: "Hast thou drunk?", but he replied: "No, I found [the pit] filled up." Thereupon after they had marched a while, the fox said to him: "Uncle, I am thirsty!" The elephant: "Go then, drink from such and such a well; then come." He went, drank and filled up the well and said: "I found not[hing] in it, it was filled up." And again after they had marched on a while, he said to him: "Uncle, I am thirsty." He said to him: "Go then and drink from such and such a well; then come!" And that one also he covered up and said: "I found not[hing]." While the fox spoke thus and the elephant showed him every well, they came into a country which the elephant P. 15. did not know. The fox said to him: "Uncle, I am thirsty." He answered: "I do not know the wells of this country. But enter here in my anus, and when thou hast drunk, come back without turning right or left. There is water within my belly." So he entered into the anus of the elephant, drank from that water and came back in his tracks. Afterwards when they had marched on from there, he said to him: "Uncle, I am thirsty!" And the elephant replied: "Enter into me as before, and when thou hast drunk, come back!" The fox entered into him, and when he had drunk, on his return he saw the fat in the belly of the elephant swinging; and tearing a bite off from the fat he ate. The elephant said to him: "Fox, mayest thou be betrayed! How couldst thou betray me?" But the fox sat there, in order

to eat from the fat. The elephant: "Why doest thou not come out from me?" The fox: "Where then shall I go out from thee?" He replied: "Where thou hast come in, there go out!" The fox: "That thy dung may soil me?" The elephant: "Come out through my mouth!" The fox: "Well, uncle, that thou mayest break me into pieces with thy tusks?" "Come out through me foot!" "If then thou squashest me?" "Come out then through my ear!" "That the wax of thy ear may soil me?" "Come out through my trunk!" "If then thou catchest me with it?" And through whatsoever he told him, he refused to go out. The elephant said to him: "Now then, after thou hast refused to come out, I shall throw myself with thee down from this precipice." But the fox said to him: "What do I care? Throw thyself down!" And the elephant intending to perish together with the fox, jumped from the precipice and all his bones broke into pieces. But the fox went out through his anus, when he began to jump down. Thereupon he took out the entrails, and while un-
P. 16. rolling them and dragging them along he was met by traveling merchants. And he recognized his cousin among the merchants, and they greeted each other. Said his cousin to him: "From where hast thou come, fox?" And he told him his adventures and said to him: "To my luck and thy luck, I have found an elephant fallen down." So his cousin informed his company, and they asked him: "Where is he, fox?" He answered: "These his entrails will guide you; just follow them!" "But who will stay with our things for us?" said they. He replied: "I shall stay with them." And after they had gone to the elephant, the fox opened their skins and drank the melted butter [1]) that was in them; then he

1) The Tigrē speaking people eat no hard butter (*zebdaṭ*), but take it only boiled and melted (*ḥīsās*); to eat hard butter is an abomination.

filled the skins with excrement. But from the skin of his cousin he kept away. And when they returned, they said to him: "Thou hast stayed [here] for us, fox; thou hast done well." And they said: "Make a meal for him!" And when they had made [the meal] for him, he asked them: "Make me butter-sauce out of the skin of my cousin; my aunt's butter I know beforehand, it is good." So they made a sauce of it for him. And after he had eaten, he went away from them. When the merchants entered the town, they opened their skins in order to sell the butter; but they found nothing but excrement in their skins; only the skin of the cousin of the fox was good. The merchants said: "The fox has done this to us," and went to seek him. But the fox had mixed with his friends, sŏ [that] they did not recognize him. Then the merchants gathered all the foxes, planted a spear for them and said to them: "Jump over it." The other foxes jumped over it, but the fox who had drunk their melted butter could not jump. The merchants said: "It is he; because he has drunk our butter he is now unable to jump," and they seized him. And after they had tied him to a tree, they went P. 17. away with the words: "Let us fetch switches with which to scourge him!" While he was thus tied, the jackal came to him with his few goats. He said to him: "Fox, what has happened to thee? Why art thou thus tied." He replied: "My family told me to become their chief, but I refused the chieftainship." "Does he whom they tell to become chief [ever] refuse the chieftainship?" "If thou wishest it, untie me that I give it to thee. Then I shall tie thee in my place. And when they lash thee with switches, speak to them: 'I will be chief'!" The jackal untied him, and after that the fox tied him to the tree. Then he went away taking from him his few goats and also the harp which he had had.

Now when the merchants returned and lashed the jackal with the switches, he said to them: "I will be chief; let me alone!" When they recognized him they asked him: "Who art thou? And who told thee to become chief?" He answered: "I am the jackal; and the fox has betrayed me and told me: 'My family told me to become chief and I refused the chieftainship.' When I asked him: 'Does he whom they tell to become chief [ever] refuse the chieftainship?', he said to me: 'Untie me that I place thee in my stead. And when they lash thee, speak to them: 'I will become chief; let me alone!' And he took my few goats and my harp and went away." Then they said: "This traitor has escaped us," and they untied him. And in this way the fox escaped from them. [This is what] they say.

14.

THE TALE OF A HEN.

A family had a chicken. Now [once], when guests came to them, they wished to kill the chicken, that is to say, in order to give a meal to the guests. But they did not find
P. 18. the knife with which to kill it; then they set the chicken free. When the chicken was free, it scratched the ground with its feet, and unearthed the knife. When its masters saw the knife, they killed the chicken with the knife which it had found itself, and they gave a meal to their guests. And they say as a proverb: "The chicken scraped out the instrument that killed it."

15.

THE TALE OF THE PURE-HEARTED ONE AND THE ONE WITH THE BLACK SOUL.

Two men, who were called "light" and "dark", were on

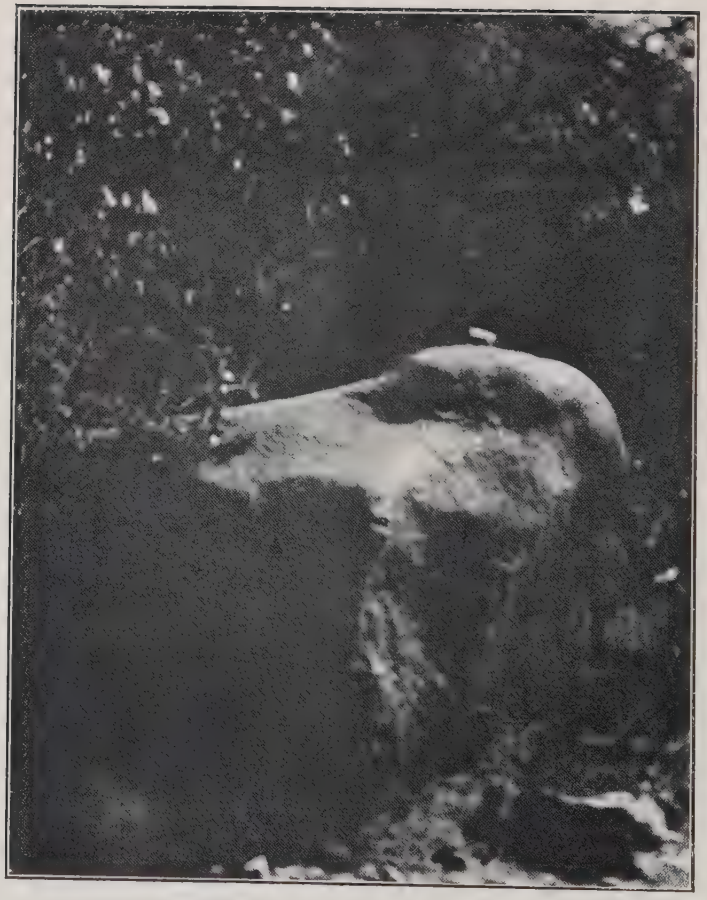


Fig. 1. The "Resting-Place of the Light and the Dark" (p. 19).

the road together; and when it grew evening, they spent the night at the same place. The dark one thought in his heart: "If I sleep in a good place and the light one on the edge [of the road], if then the lion comes, he will take him, but I shall be safe." And the dark one slept in a good place, as he had planned; but the light one slept on the side next to the road. And when they were sleeping, the lion came to them: the lion took the dark one and killed him; then he ate [him]. But the light one woke up safe in the morning. And until the present day the place is called "the resting place of the light and the dark." And men say as a proverb: "Be pure-hearted and sleep on the road!"

According to another version the place is called: "the resting place of the wise and the stupid" (*lābeb wa-gelūl*), and the proverb: "God protects the stupid" (*'egel lagelūl rābbī ᶜaqqebbō*). — The place is on the direct road from Gäläb to Asmara, between Ċōmarāt and Qeruḥ, a large bowlder of granit on the left of the road, as one travels southward (see fig. 1).

16.

THE TALE OF BEIḤO, OF THE PEOPLE OF OLD.

It is not known who Beiḥō was; some say he was a human being, others say he was an animal, perhaps of the family of the jackal (*baiḥōt*).

When Beiḥo was in his mother's womb, his mother went down to the water. And when she had filled her water-skin, she had nobody to load [it on] her [back]. So he came out of his mother's womb and loaded [it on] her [back]; and having done so he returned into his mother's womb. And after she had gone home, she travailed to bring forth. And when the P. 19.
women came to assist her in childbirth, he said to them: "I shall be born by myself; do not go near my mother;" and he was born by himself. And when Beiḥo became older, he had a quarrel with the wives of his uncles. And one day, when his uncles came into the house of his mother,

he filled an oesophagus with blood, fastened both its ends together and tied it around his mother's neck; but his uncles had not seen what he did. And he said to his mother: "Make quickly a meal for my uncles!" But then he said: "Thou art slow," and in rage against her, he laid her on the ground [1]), and it seemed as if he was killing her: he took the knife and put it against his mother's throat; then he cut the oesophagus with it and the blood of the oesophagus spread over her neck. And his uncles said: "Thou hast done us evil, thou hast killed our sister", and on the spot they were very much afraid. But he said to them: "If one does not treat women in this way, they will not finish [anything] quickly. And if ye do not do this to your wives — that will be the reason why they will not make a meal quickly for your guest." And after that again he said to them: "We have and know a remedy for her" [2]). And he spoke to his mother: *sárịā márịā, sárịā márịā, sárịā márịā* [3]); thereupon he made her stand up. When his uncles saw [this], they asked him: "If we kill our wives in this way, will they rise for us again?" He said to them: "Just kill them, I warrant you." And when they returned home, each one of them killed his wife. Then they said to them: *sárịā márịā*, but they were unable to rise. The [uncles], however, said to Beiḥo: "When we had killed our wives, they were unable to rise." He replied: "Ye have cut through the vein of their lives, ye have killed them [too] much. How could I make them rise for you?" And they buried their wives. But they thought of revenge upon

1) Like an animal that is to be killed; it is laid on the side, but the face is turned upward.

2) Literally: Her remedy is with us and in us.

3) I. e. a magical formula used in healing the diseased, probably meaning: "Cure her, Mary!"

Beiḥo and intended to kill him. And they made a plan saying: "When he sleeps at night in his house, let us burn P. 20.
his house and him." But Beiḥo heard of their plan and took his things out and slept in another house. And they set fire to his house at night that it should burn down, thinking he was in it. But he put the ashes of his house into two leather-bags, and when he went along carrying it, he met them on the road. And they asked him saying: "What is this?" He answered: "These are the ashes of my house; they have said that they can be sold in such and such a country." And marching on he came to the village of a rich man. There he said to the people: "Put these my things for me in a good [and safe] place; they are very costly." They told him to put them in the place of their money and their treasure. After that he came to them at night and said to them: "Give me my things that I may go!" But they replied: "Enter thyself and take them from where thou hast placed them!" And he left his ashes, but of their money and precious garments he took as much as he could and came out; then he went away. And when he came to his village, his uncles asked him: "Beiḥo, whence hast thou found this?" He answered them: "I have sold the ashes of my house for it." They asked him [again]: "Can ashes be sold?" And he replied: "If a man burns down his house with all its belongings, they are very much coveted in the country of the tribe so-and-so." Now they burned down their houses, filled their vessels with the ashes and went to the country which he had named to them. And there they hawked them crying: "Ashes, ashes!" And whosoever heard them, laughed at them. And they said to them: "Ashes, how is that? May ye turn to ashes! Can ashes be sold?" So they knew that Beiḥo had cheated them. And when they returned they held a council saying: "What

shall we do and how shall we deal with this Beiḥo?" There-
P. 21. upon they resolved to kill his cattle, and they killed his cattle. And Beiḥo took the hides of his cattle and ate their meat, but the hides he dried in the sun. And when they were dry, he took them and went to a hill-side along a road. While he was sitting there, he saw travelling merchants, camel-drivers, coming. Thereupon, when they were near, he made the hides slide down to them. And the merchants thought that an army had taken them raiding: so they left their camels with their loads and fled. But he came down from the hill-side, took the camels with their loads and returned to his country. His uncles asked him: "Whence didst thou find these camels with their loads?" He replied: "For the hides of my cattle I bought them." They asked him: "Are hides so highly valued?" And after he had said 'yes' to them, they went, killed their cattle, and left to sell their hides. Thereupon they hawked them crying: "Hides, hides!" But when the people heard them they were angry with them saying: "Hides, how is that? May ye turn to hides! Take them away! Why should an owner of living cattle buy hides [1])?" And they returned sadly to their village. But against Beiḥo they planned [now] to throw him into a large pond. Then they seized him and binding him they set him on a beast of burden. And while they were going along with him, they turned aside on some business. And to Beiḥo, while on the back of the beast of burden, there came a cow-driver; he asked him: "Who bound thee?" "My family told me to become chief; and because I refused to be chief they are going with me now to make me chief

1) Many hides would indicate that the cattle died or were killed on account of some disease. Therefore the other people do not wish to have hides of diseased animals near their own stock.

by force," said he. But the man said: „Who refuses the chieftainship? Now then, place me in thy stead, and I will give thee my cattle!" Beiḥo said: „Untie me!", and tied the man in his stead. And that they should not re- P. 22.
cognize him he clothed him with a large garment and added: "Be silent, while they go with thee, until they make thee chief." And taking the cattle he went away on another road. And the people who had turned aside came back; taking the man who was on the animal they went on and threw him into the pond. With the words: "Now then, we have got rid of him," they returned to their village. But Beiḥo met them with his cattle. They asked him: "How didst thou find these cattle?" He replied: "From the pond into which ye threw me I have got them; but because I was alone, I took [only] these cattle. [The pond,] however, is full of cattle." When they heard this, they took their children, their wives whom they had married afterwards and all their relatives and went down into the pond, and they were drowned in it, thinking they would become very rich.

And after Beiḥo had done thus, he coveted and desired the daughter of a village-chief, because she was very beautiful. And he was planning how he might gain her. She was living alone in a loft, and her brother let no men come near her. Now Beiḥo made his plan, went to his mother and said to her: "Braid my hair like [that of] a girl." And she braided his hair like [that of] a girl and clothed him with the garment of a girl. And when he had been made to look like a girl, he went to the son of the village-chief, and said to him: "My brother Beiḥo speaks to thee: 'Let this my sister be with thy sister in the loft. I am afraid for her sake; people will not leave her alone'." But he answered him saying: "This is not possible for me." [Beiḥo] went back,

waited a little while, and then returned to him again: "My brother Beiḥo speaks to thee: 'Wilst thou not do this for me? If thou wishest money, I shall myself give it to thee'." He replied: "Be a companion to her, talk with her, be with her. Go up then!" And while they were together, Beiḥo
P. 23. rendered the daughter of the village-chief pregnant. But when the family of the daughter of the village-chief decided upon her wedding day they noticed her pregnancy. And they wondered how she had become with child. Thereupon they resolved to marry the sister of Beiḥo in her stead. And when the nuptial cortege came to them, they gave them Beiḥo's sister. They took their bride and went away. When the bride arrived at the village of her father-in-law, she was in a bad state. So her father-in-law asked her saying: "What has happened to thee, my daughter, and what doest thou wish that we do for thee?" She answered: "I have not received my due." Her father-in-law: "What is thy due?" She answered: "My due is a Dongola-steed [1]) full of gold and silver and silk. Let me ride on his back that I pass on him through every open space of the village." And her father-in-law said to her: "This is easy; we shall do it for thee." The next morning they clothed the horse according to what she wished, and let her ride on him. But after she had gone about a little in the village, she found a wide open place; and there she made [the horse] gallop and disappeared towards her country. When Beiḥo came to his mother, he said to her: "Unbraid my hair!"; and he left the hair on the top of his head and on the hind part and was braided like a man. He hid his

1) The Dongola (Djengelāy) horse is the full-bred (Arab) horse reared in the low lands, especially by the Mīn ʿĀmer; the half-bred of the mountainous districts of Abyssinia is called Mākādā, a name which by the Kunama is used for the people of Christian Abyssinia.

treasure and his horse; then he went to the son of the village-chief, and said to him: "Give me my sister!" The son of the village-chief replied: "Our sister became with child, and the family of her [future] father-in-law requested the wedding. And we gave them thy sister in marriage, counting thee as our kinsman." Beiho said to him: "Ye have done well. My sister is your sister. Now then, give me your sister who is with child. What shall I do? I must marry her." And the other was glad and gave him his sister. So he married his wife and went away with her. But those people who had married their son, said: "They have betrayed us and given us a man in marriage." Therefore they went to war and destroyed each other, and made each other cease to be known. [This is what] is told.

17. P. 24.

THE TALE OF A WOMAN AND HER HUSBAND WHO, AT THE TIME OF A FAMINE, CHEATED THEIR NEIGHBOURS.

Once upon a time, so they say, there was a famine; and there were two neighbouring families. Now one man had many cattle; but the other man was poor. Said the rich man to the poor one: "Come, lett us kill a cow out of these my cattle!" And they did thus. And for about three days they ate together the stomach and the entrails and all the interior parts. But the good meat they cut, boiled and dried [1]), and the owner of the cow took the dried pieces. But the family of the poor man spent three evenings fasting. Thereupon the woman said to the man: "Let us now do this.

1) *fassa* = to cut the meat in stripes, boil them, chop them and dry them in the sun.

Do thou get angry and, calling me 'son of a gun' [1]), beat my leather skirt; and I shall cry." And the man did as she had told him. Their neighbours, however, who had formerly kept them away from the good meat, came to make peace between them. But the man said: "If this woman does not go out of this house, I shall not rest to-day without doing something to her." Thereupon said her neighbour to her: "Go, come into our house!" And the other woman stayed with her husband to pacify the man. The wife of the angry man now went into the house of her neighbour. There she took the net-basket, in which the dried meat was [kept], down from the place where it was hanging. But as she did not find anything with which to open it, she spoke to her husband mysteriously in order that he might show her the place of the knife, saying: "Now what wouldst thou do unto me? And with what wouldst thou kill me?" And he answered her: "With the knife that lies on the edge of the
P. 25. bed I would kill thee." She took the knife from the edge of the bed, cut the net-basket open, and took of the dried meat; but the people of the house were with the husband calming him. And when the angry man believed that his wife was ready, he said to them: "Now, for your sake, may she return then to her house; but I would have driven her away!" And taking the dried meat which she had stolen she returned to her house; and she and her husband ate it together. But when the other [two] entered their house, they found that their dried meat was stolen. And in this way [the woman and her husband] got the upper hand of their neighbours. [This is what] they say.

1) In cursing, a man is called a woman, and a woman a man. The Tigrē original here means "son of a beat;" it is, of course, a euphemism for something worse, in the same way as "son of a gun."

18.

THE TALE OF THE ELEPHANT AND THE LEOPARD AND HIS SON.

The leopard had left his son in a certain place. And to the son of the leopard there came the elephant: he trod on him with his foot, crushed him and killed him. And a lamenter informed the leopard saying: "Thy son is dead!" The leopard asked the lamenter saying: "Who has killed my son?" He replied: "The elephant has killed thy son." The leopard, however, said: "The elephant has not killed my son, the goats have killed him." The messenger replied: "No, the elephant has killed thy son." The leopard: „No, no, no! It is nobody but the goats who killed my son. This is the deed of the goats." Then the leopard went and made a slaughter among the goats in order to avenge his son. Although the leopard knew that the elephant had killed his son, he took, — because he was not so strong as the elephant, — the goats as a pretext for his revenge and killed them. And until the present day it is like this: if a man is wronged by some one who is stronger than he, and he finds no means to overpower him, he rises against him who is P. 26. weaker than he. And they say as a proverb: "The goats do this, said the leopard."

19.

THE TALE OF THE LEOPARD (ḤEMMADAY, SON OF ʿĀMER) AND THE FOX.

The leopard and the fox were together. Now the leopard saw [some] goats, but he was afraid of the sin of killing any of them. Thereupon he asked the fox: "For what reason do

people fear sin, fox?" The fox replied: "They fear it on account of their posterity." The leopard said: "My posterity is a matter by itself," and ran after the goats. And while he was jumping upon a goat, he fell on a ragged stump, and it cut him. And when the leopard was cut, he said to the fox: "Didst thou not tell me, that they fear sin on account of [their] posterity? Why have I now been killed by it?" The fox answered and said to him: "Thy father has eaten for thee." After that the leopard died. And from this tale two proverbs have risen. They say: "The sin is for posterity, said the fox." And they say also: "Thy father has eaten for thee." [1])

20.

THE TALE OF THE APE AND THE GAZEL.

The ape and the gazel disparaged each other's way of life. Now the gazel went to the ape in order to see his way of life, and she lived with him. And when she became thirsty she said to the ape: "Where is thy water? From where shall I drink?" And he showed her the water in a
P. 27. pit in the rock and said to her: "Drink from this!" But she refused to drink it. As she did not drink this water of the pit, he said [to himself]: "Perhaps she dislikes it," and he led her to a mountain-spring. But even from this water she did not drink. The gazel does not drink water, her drink is the air, and in the country of the ape she found no draught of air, because it was in the narrow valleys. [2]) And the gazel said to him: "Is this all that throu drinkest, or hast thou

1) Cf. above p. 5, l. 6.

2) The gazel is usually found in the dry desert far from water-places, and therefore it is said that the gazel drinks no water but only air.

something else?" The ape answered: "This is all". Then the gazel spoke thus to him:

"May thy drink be bad, o Ab-Gaḥarū! [1])
My drink is the breeze, the stormy wind, too."

Now the ape said to her: "Let me see thy drink also!", and he went with her. And the gazel went down into the plain with him; and taking him to a high sand-hill, when the breeze blew around them, she said to him: "This is my drink." But Ab-Gaḥarū, when the sun of her land became too hot for him and the breeze could not quench his thirst, said to the gazel:

"May thy drink be bad, o little gazel!
My drink is the spring, the pit [and the well]."

And after he had said this, when the heat had penetrated into his heart, he died. Now for everybody his own way of living is the best. [This is what] is said.

21.

THE TALE OF THE HYAENA AND HER HERDSMAN.

They say that cattle formerly belonged to the hyaena, and that a man was his shepherd and tended his cattle. But the hyaena used to pass the day at home and sleep during the day in his cattle-pen. Now the shepherd came, when he returned at night, carrying a tree-trunk for the fire for the cattle, and he flung the trunk into the yard. And the hyaena woke up and fled. And after this he used to do P. 28. the same every day. The shepherd said to him: "Thou art safe, daughter of Moses!" But the hyaena said: "I thought

1) Ab-Gaḥarū is the name of the ape; perhaps it means "father of the cleft", from *geḥer* "cleft in the rock."

it was an army," and returned. And every time, whenever he flung the trunk, the hyaena fled from him. When [then] the man said: "It is all right," he returned. As the herdsman noṭiced his faintheartedness, he planned in his heart: "To no purpose I am tending the cattle of this gap-toothed [beast], that is scared out of his wits." So he decided to chase him away and to take the cattle for himself. The shepherd then, after he had passed the day tending the cattle as before, returning at night, carried a trunk for the fire and entered the pen with it and flung it alongside the hyaena, while he was sleeping. He woke up terrified and fled. And the man ran after him and hurled his stick after him. The hyaena after having fled returned and knew that it was his shepherd who had chased him. So he said to him: "Why doest thou drive me away from my cattle?" Saying: "I have done it!" he ran after him and drove him away. The hyaena was afraid of him and went away, but he said to him: "I shall eat from thee the udders and the haunches of the cows." The man said: "What does that concern me? The remainder is enough for me. I shall myself guard them from thee!" In this way the cattle was turned over from the hyaena to man; and until the present day the hyaena is fainthearted. And for this reason the hyaena until the present day always rends the udders and the haunches of the cows. [This is what] they say.

22.

THE TALE OF THE HYAENA.

They say the hyaena is a Moslem. And for this reason
P. 29. the Christians do not eat or touch the meat of any animal which the hyaena has wounded or killed. On the contrary,

they swear by what he has left, saying: "That we shall not do this or that, may it be unto us [like] what the hyaena has killed and left!" But the Moslems say the hyaena is a Moslem, and if what he has wounded is not dead yet, they kill and eat it.

In former times there were people who knew how to interpret the howl of the hyaenas. Whenever they heard the howl of the hyaena, they knew what he said. And they said that the hyaenas when they howl at each other talk with each other. But they did not teach anybody else the language of the hyaenas: but only after much entreaty they interpreted a little of it at a time. And they said their interpretation was true. Once upon a time a hyaena said to his companion: "Come, let us go to such and such a place: there is a tribe there that has been plundered; let us eat from the bodies of the dead." And the interpreter told his company, because they entreated him much, what the hyaena had said to his companion. And the next morning there came a messenger that the tribe of which the hyaena had spoken had been plundered. And the others believed that there were really people who know the language of the hyaenas.

23.

THE TALE OF THE HYAENA AND A MOSLEM PROPHET.

A Moslem prophet said to the hyaena: "Pronounce the creed and make a vow to eat only what thou hast killed thyself!" And the hyaena made a vow [to refrain] from all carrion. And the prophet set out to go away and mounted his camel, and he let the hyaena ride behind him on the camel. And while they were travelling, everybody that saw

P. 30. him being with the prophet, was very much astonished, because he had taken the vow and become a pupil of the prophet. And while they were thus travelling with each other, they met a carcass on the road. And the hyaena sniffed the smell of the carcass. Said the prophet to him: "Daughter of Moses, do not sniff at this now after thou hast taken the vow [to refrain] from it!" But he sniffed again at the carcass and said to the prophet: "May we not even sniff at it?" He replied: "No!" And after a little while the hyaena got off from his place behind [the prophet], and saying: "[This is] the food of my mother and my father!", he jumped at the carcass. And the prophet was sorry because the hyaena had broken his vow, and (then) went his way. And now they say, as a proverb, to people who do not keep their oath or their vow: "Thy vow has become like that of the hyaena."

"Daughter of Moses" is a name of the hyaena; the word hyaena is used as a feminine in Tigrē. The belief that the hyaena is a hermaphrodite is also found among the Tigrē speaking people. It is known that the hyaena, especially the *hyaena striata*, is an unusually cowardly animal (cf. the tale above p. 29), and that during the day-time he generally hides himself sleeping (cf. the same tale). Sometimes little children are killed and carried away, and single persons, especially women, or persons sleeping are attacked by the hyaenas, more by the *h. crocuta*, than by the *h. striata*. Both are found in Northern Abyssinia; the *h. crocuta* is called the chief (*baʿal gaṣ* or *šūlūl*) of the hyaenas.

24.

A TALE OF ABUNAWAS. [1])

Abunawas had a well and also a young goat. And around his well he had stuck goat's horns in the ground; but the

1) I. e. the Arabic Abū Nuwās. He was a famous poet in the second half of the 8th century A. D. In later Arabic popular literature he plays the rôle of a jester and buffoon.

points of the horns were above ground. Now there was a man travelling who was leading a loaded camel, and he turned aside to the well of Abunawas to drink water. When Abunawas saw the man coming to him with his camel, he put the goat in the well. And when the camel-driver arrived, he and Abunawas greeted each other. Thereupon said the stranger to Abunawas: "Let me drink!" Abunawas said: "Very well," and went down into the well to draw water. And first he pulled up the goat and brought it out; after that he let the stranger drink. When the stranger had drunk, he asked Abunawas: "This goat which thou hast brought out of the well, where hast thou found it?" Abunawas replied: P. 31
"These horns which thou seest around the well, are goats all of them. And every day, if I pull out two of them, a goat comes out of this well." And the man was very much astonished, and he entreated Abunawas saying: "Give me this thy well, and thou take this my camel with his load." Abunawas answered him: "This is my place which is of great profit to me; but for thy sake, — what shall I do? Take it then!" And the man said to Abunawas: "What is thy name?" And Abunawas answered: "My name is Nargus-fên." [1]) Thereupon said Abunawas to the man: "Now then, of these horns pull out two every day, and at once a goat will come out to thee. To-day, however, do not pull out any of them; [for] I have pulled out [two] of them before and brought out this goat." And the man said: "All right." Abunawas taking the loaded camel went to his village. And the next morning the man pulled out two of the horns, but the horns came out (to him) by themselves. Nor looking into the well did he find anything. And saying: "What is

1) The words are Arabic and mean: Where shall we dance? This meaning is also given in Tigrē in the text.

this?" he pondered a great deal. And every day he said: „To-day, even to-day I shall find [it]," and he pulled out all the horns. Thereupon he thought in his heart: "Nargus-fên has cheated me. And now it would be better to go and seek him." So he set out to seek Nargus-fên. And when he came to a village he asked [the people]: "Do you know Nargus-fên (where we shall dance)?" And the people of the village replied: "Dance here!" And gathering around him they clapped their hands for him. But the man was very much afraid and terrified, because they made fun of him. And again, when he went into another village and inquired,
P. 32. these other people also did the same to him as the first; and the man was about to go crazy. But afterwards the chief of the village asked him by himself saying: "What kind of a man art thou? And what doest thou wish to say?" And the man told him of all that had happened to him. The chief sent word and asked: "Who is it that cheated this man?" But all the people said: "We do not know." Thereupon the chief took an oath saying: "I shall give some money to him who has done thus, if he says to me: 'It is I'." And Abunawas said to him: "It is I who have done thus." So the chief gave him money, but the camel with his load he turned over from him to his owner. And all the people were astonished at the doings of Abunawas. [This is what] they say.

25.

THE TALE OF THE MEN WHO MADE A BET.

Two men betted in this way. The one said to his companion: "If thou passest one night in the midst of the sea, I shall give thee these my cattle. But if thou doest not do it, thou shalt give me thy cattle." And his companion said

to him: "All right," and they agreed to this. But afterwards he who had said he would pass the night in the midst of the water was afraid he would die; and he did not wish to give up passing the night in the water in order not to pay what they had agreed upon. Thereupon he asked an old hag: "What seems [best] to thee that I shall do? I have made such and such a bet." And the hag said to the man: "On the shore of the sea in which thou art to pass the night, one of thy relatives shall kindle a fire and he shall keep it burning all night without letting it burn low. And do thou look always into the flame of the fire; then thou wilt not die, but be warm all night." The man said: "Very well," and in the night for which they had betted, he went down into the sea. But his P. 33. mother made a fire on the shore opposite him, and she kept it burning all the night long. And her son having his head above the water passed the night looking at the fire. And in order that he should not come out of the water, there were watchmen standing near him on the land all night. And when it grew morning, the man came out of the water living. And he said to him with whom he had made the bet: "Now then, give me thy cattle! I have been in the midst of the sea all night until the morning." But the other man answered: "I shall not give thee my cattle. Thou hast looked at the fire all night; for this reason thou hast come out of it safe." But he who had passed the night in the water said: "When did I warm myself at the fire? Its heat was too far from me to reach me. I have fulfilled our bet." The other replied: "I shall not give thee [anything], because thou hast passed the night looking at the fire." And also the people around them said all of them: "That is true. After thou hast seen the fire he need not give thee [anything]." And even when they brought their cause before the judge,

he said the same to them. So the man who had passed the night in the water went home sad. But afterwards he went to Abunawas, and saying: "Such happened to me," he told him all. Abunawas said to him: "Go on, for this thing I have a remedy for thee, thou shalt find it!" Now Abunawas sent a message [1]) into all the land of his tribe, saying: "On such and such a day I shall have a feast, I invite you to it." And on the day which he had named, he had cattle and goats killed and also rice boiled. And to the servants at table he said: "Without my giving orders to you, do not pass even a gland! And all that you have boiled hang up before the eyes of the people." Thereupon all the people gathered and seated themselves around the house of Abunawas. But Abunawas sat in his house, keeping silent. And the servants
P. 34. hung up the meats that were cooked in front of the people; and the people were glad and said: "Abunawas has good meats prepared for us." But when it was dinner-time, they did not bring [it] near them. So all the people became hungry, but they waited saying: "Now, even now Abunawas will come out and have the meal given to us." When the day waned and all the people complained of hunger, they said to a friend of Abunawas, who was with them: "Go in for us to thy friend and tell him: 'They speak unto thee: 'What have we done unto thee? Why hast thou done this to us'?" The friend went in to him and spoke thus to him. And Abunawas answered and said to him: "Tell them: 'He speaks unto you: 'Are ye not satisfied by all these meats that ye have smelled while they were cooked and that are now hanging in front of you'?" The friend of

---

1) The messenger usually plays the flute or blows the trumpet before giving his message.

Abunawas returned to his company and reported to them what Abunawas was telling them. And they all said: "How do people become satisfied by sight? And what they have not eaten, in what way does it reach than?" Then Abunawas came out to them and said to them: "If ye know that men do not become satisfied by sight only, why have ye kept back [1]) from the man who passed the night in the water the cattle of his bet, saying: 'Thou hast seen the fire'?" And all the people said: "That is right. There is nobody that becomes satisfied by sight, nor warm;" and they had the cattle given to the man who had passed the night in the sea. Thereupon Abunawas had the meal given to them. And after they had eaten, they went each to his family. [In this way] Abunawas, by means of cleverness, made justice to be done to the man. [This is what] they say.

26. P. 35.

A TALE OF ABUNAWAS.

Abunawas was very clever. And when the chief of his country heard of his cleverness, he sent messengers to him saying: "Tell him: 'The chief speaks thus to thee: 'Come to me quickly [and] in a hurry. But do not come to me when the sun shines; nor come to me when there is shadow. Again do not come to me walking with thy feet; nor come to me riding on a beast. If thou comest to me in one of these ways, fear for thy life!" And the messengers brought this word to Abunawas. [Then] Abunawas took a large net-bag, and he sat in it and tied it up. And he said: "Fasten the net-bag, in which I am sitting tied up, loosely with a

1) Literally "made to be kept back."

rope to the neck of a camel!" When they had fastened it he went to the chief swinging on the camel's neck. And the chief was astonished at his cleverness. [This is what] they say.

27.

THE TALE OF THE PARTING OF THE BROTHERS.

Two brothers were living together, and they had all their property in common. But all the time the brothers quarrelled with each other. Now the people of old did not know dividing and parting, so that they did not separate from each other. Once upon a time, the one of them took his weapons in order to kill his brother and went to his brother. But he did not find him; and on his way back he saw a wild olive-tree [that was] forked. After he had returned, he took his weapons another time in order to kill his brother. And he came to the place of the tree which he had seen before.
P. 36. Now looking closely at the tree he saw that each of the two branches, although separated from the other, was growing on its own side. The man thought: "Instead of my killing my brother, it will be better, if we, I and he, part from each other like these two branches of the tree, and each one of us live on his side. Thereupon when he came to his brother, he said to him: "Let us part, and divide all our property." So they divided their property, and each of them was living safely on his side. And they say that from that time on parting was know to them. And the two branches of the tree are growing and sprouting each on its side until the present day. And the place of the forked tree was called "the parting of the brothers." [1])

1) This tree is found on the road from Gäläb to Asmara, not far from the stone mentioned on p. 19.

28.

A TALE [KNOWN TO] THE TIGRĒ AND TIGRIÑA [SPEAKING] PEOPLES, TO ALL THE LAND OF ḤABAŠ [1]), RESEMBLING A RIDDLE IN FIGURES.

When way-farers are travelling and divert themselves at their resting-place, they form two parties and ask each other; that is to say, (it is) when they pass the night out of doors, (that) they divert themselves in this way. In the village, however, the men do not tell the like. [2]) Now one party asks the other about the explanation of this tale.

"There was a man who had married three wives. And he went to the market-place in order to buy cloth for them. And he had taken with him nine camels on which to load the cloth. And after he had bought the cloth he loaded the camels: on the first camel he put one load of cloth, on the second camel two loads of cloth. Doing thus he put on each one of them as many loads of cloth as his number [indicated]; and he returned with his camels to his village. Now then, P. 37. if he wants to divide the nine camels with their loads, without unloading them, among his three wives in equal parts, what shall he do? And how much falls to the share of each wife? And all the loads, how many are they?"

The interpreter explains in this way: "His first wife receives the first camel with his one load, and the sixth with his six, and the eighth with his eight. And his second wife receives the second camel with his two loads, and the fourth with his four, and the ninth with his nine. And his third wife receives the third camel with his three loads, and the fifth with his five, and the seventh with his seven.

---

1) Cf. above p. 4. ann. 1.

2) In the village only women and children amuse themselves with riddles.

And there falls to the share of every one of them: three camels each and fifteen loads each. And all the loads of cloth that were carried by them are fourty-five."

And his companion says to him: "Thou art right; thou hast guessed it."

29.

A TALE RESEMBLING A RIDDLE.

Another one asks his companion in this way: "There was a man with a boat, who had a leopard, a goat and a leaf. And he wanted to ferry them over from the shore where he was to the other shore. But his boat was small, and it carried, at one crossing, [only] him and one of the three [things] that he had. And he could not ferry them over singly: for if the leopard stayed with the goat, he would
P. 38. kill and eat it (away from him); and if he left the goat with the leaf, the goat would eat the leaf (away from him). Now then, how doest thou think that he was able to cross with them?"

The other one explains in this way: "The owner of the boat crosses first taking the goat. Then he returns, takes the leopard and crosses again; and he leaves him there. But with the goat he returns and leaves it on the shore. Now he takes the leaf and goes over to the other shore. Thereupon he leaves the leaf with the leopard. [Finally] he goes back, takes the goat and crosses. In this way he ferries all of them over."

And his companion says to him: "Well, thou hast guessed it."

30.

A TALE RESEMBLING A RIDDLE.

The first one asks the other about the explanation of this [tale]:

"There were on a shore three men with their three wives. And they wanted to cross from the shore where they were to the other shore. They had one boat, and it carried only two [persons]. And the men did not trust each other that they would not commit adultery with each other's wives. And each one of them could not cross with his wife [and stay]: for there was nobody to return the boat to his companions. And none of them wished to leave his wife with his companion. Now then, how doest thou think that they were able to cross?"

The other one explains in this way:

"First two women cross in the boat; and one of them P. 39.
remains on the other shore, whereas one returns in the boat. The latter takes the third woman with her and crosses. And one of the three women returns in the boat to the men. Now two of the men, those whose wives have crossed before, cross in the boat to their wives. Thereupon one of them returns with his wife in the boat to their companions who have stayed behind. And when they have crossed back, the two women stay there. And the man crosses with his companion who has stayed behind. After that the woman who is with the men returns in the boat and ferries the two women over, one by one. And in this way no one of them leaves his wife with another man, [yet] they all cross in safety."

And his companion says to him: "Thou art right. In no other way but this would they have been able to cross."

31.

THE STORY OF THE ᶜAD TAKLĒS.

THEIR BRANCHES:

The branch of ᶜAd Ǵemeᶜ wad Galāydōs (formerly they kept the chieftainship).

The branch of ᶜAd Nauraddīn wad Galāydōs.
" " " ᶜAd Derār wad Galāydōs.
" " " ᶜAd Hākīn wad Galāydōs.
" " " ᶜAd Temāryām wad Galāydōs.
" " " ᶜAd Kantēbāy Nāšeḥ.
P. 40. " " " ᶜAd Ēlōs wad Galāydōs.
" " " ᶜAd Nasraddīn wad Galāydōs.

These seven branches are the sons of Galāydōs. But the eighth branch is that of ᶜAd Kantēbāy Nāšeḥ; and the branch of Kantēbāy Nāšeḥ is connected with these branches by common ancestors, and they are brothers. Although the branches of the ᶜAd Taklēs are brothers in this way, they always split into parties and warred against each other; they used to be divided into two sides and quarrel and destroy each other. And sometimes again they united and robbed other tribes and became their enemies. But most of all they lived in enmity and war with the Ḥabāb. And although the ᶜAd Taklēs are the smallest in number of the "Three Maflas" [1]), they are brave and warlike. Few as they are, they excel all of them in war.

32.

THE STORY OF THE FIGHT AT BALQAT.

Once the ᶜAd Taklēs were enemies with the Ḥabāb. The head of the Ḥabāb party was Kantēbāy Ǵāweǵ wad Fekāk; and the head of the ᶜAd Taklēs party was Fekāk wad Nauraddīn. At first, the ᶜAd Taklēs had killed a man of the Ḥabāb. And the Ḥabāb, mourning for their man, had ceased to shave [2]), until they should destroy each other. Now the

1) I. e. Ḥabāb, ᶜAd Taklēs and ᶜAd Temāryām, the descendants of Maflas wad Asgadē; cf. below No. 125, 3.

2) I. e. upper lip and pubes.

armour-bearer of Fekāk wad Nauraddīn was in the country of the Ḥabāb; and Kantēbāy Ǵāweǵ was asking him every day about the ways of Fekāk wad Nauraddīn. And the armour-bearer of Fekāk said: "The ways of the son of Nauraddīn are hard, who can resist him? When he fights he is valiant; when he jumps, he is a falcon." And Kantēbāy P. 41. Ǵāweǵ said to him: "How doest thou think that he can be reached?" The armour-bearer of Fekāk replied: "There is no way to reach him, unless he be reached in one single way: He has two wives, and they [sometimes] quarrel with [the words]: 'Make thou his meal for him.' Now he is an obstinate man, and then refuses the meal and does not take it for three days. At that time when he, after having fasted, jumps, the strap of his sandal being long may make him stumble." When Fekāk wad Nauraddīn was playing *fersīt* [1])

---

1) *Fersīt* is a gambling game. It is played in the following way: Each player has a die of bone; the side where the marrow (*ʾengeʿō*) has been, and which is dark, is called *gaṣ* "front"; the other, white side is called *gerū* "back." Besides this a larger die is needed, which also has front and back; the larger, common die is called *ʾem* "mother", the smaller are called *welād* "children." Each player knows his die by its somewhat different shape. If the stake is money or property, pebbles (*ḥaṣheṣ*) are used while playing; in the play they are called *qelaṭ*. If the stake is grain, the piles of grain are taken and won during the play. Thus, each player has an equal number of pebbles or a pile of grain before him. The stakes are put up, and some one takes all the dice in his hand and shakes them a little; then he drops them on the ground. If the "mother" die falls on its back, all the other dice that fall in the same way, have lost (*mōtau* "are dead"); those which fall the other way, have won, and vice versa. Those who have won receive a stake each. If all the dice fall differently from the "mother" die, nobody wins (*daḥán-tū* "all is safe"). The first stage of the game lasts until all stakes are won; those who have won nothing are out of the game. The rest play on; each one puts about five pebbles up as a stake. When there are only two winners left, they play for the whole. He who has all the pebbles wins what is played for; the others pay in equal parts. — I was told that now the Mänsaᶜ do not gamble so much as they used to do. Formerly they are said to have gambled a great deal and often to have lost their houses, their cattle and much other property.

at Balqat near the frontier of the ᶜAd Taklēs country, the Ḥabāb party invaded it. And one of the players seeing the army of the Ḥabāb said to Fekāk: „We are robbed! An army has come." But Fekāk said: "It is they who are robbed; what are they but an army of men with pubes!" Then he planted his staff in the midst of the pebbles of the game, so that they should not be mixed up with each other; for he said when he had driven the army back, he was to continue the game. He swung his sword high up so that its scabbard flew off; and a hawk thinking the scabbard was a piece of meat, plunged down upon it. And Fekāk struck three men of the Ḥabāb army, and when he jumped up intending to strike [others], the strap of his sandal made him stumble because he had been fasting, and he fell. The Ḥabāb army killed him; and at this place the ᶜAd Taklēs and the Ḥabāb destroyed each other. And until the present day their tombs are seen there; and the place has been called "the fight of Balqat."

33.

THE STORY OF THE FIGHT OF ŠANGĒRĀ.

Another time again the ᶜAd Taklēs and the Ḥabāb were at enmity with each other. That Maḥammäd, the son of
P. 42. Kantēbāy Ǵāweǵ, after his father's death, was to take vengeance for the death of his father, this it was which for a second time caused enmity between the Ḥabāb and the ᶜAd Taklēs. And with the ᶜAd Taklēs there were the sons of Nauraddīn, the brothers of Fekāk: Ešḥaq, Hebtēs-Šangab, Ḥadambas, and Šāweš; the head of the ᶜAd Taklēs party was Ešḥaq wad Nauraddīn. And the head of the Ḥabāb party was Maḥammäd, the son of Kantēbāy Ǵāweǵ. And these two parties met at a place between the ᶜAd Taklēs country and

the Ḥabāb country, called Šangērā: there they fought and wrought havoc with each other. And Ešḥaq wad Nauraddīn said to a slave named Ḥamäd-Nōr, son of Ġamīlāy, of the ᶜAd ᶜAmdōy branch, but a slave of the Ḥabāb: "Come hither, thou slave!" But Ḥamäd-Nōr replied: "Do not call me slave, ᶜArmasīs [1]), but call me brave! [2]) Formerly their slave, to-day their brave!" Then he and Ešḥaq broke through the lines making for each other. Ešḥaq struck him with the sword and cut his side open. But Ḥamäd-Nōr with his lungs hanging out of his body cut off both legs of Ešḥaq, and Ešḥaq died on the spot. And even after that Ḥamäd-Nōr killed Ḥadambas wad Nauraddīn. And again, the warriors of the ᶜAd Taklēs pierced Ḥamäd-Nōr with the spear. But even pierced as he was he killed many people; for he was brave and a clever fighter. And finally he died on the spot. — For this reason do many of the bards in their songs say "like Ḥamäd-Nōr of Šangērā." And even until the present day they speak of a brave and strong man "like Ḥamäd-Nōr of Šangērā." — And these two parties destroyed each other: there were more dead on the Ḥabāb side, but the ᶜAd Taklēs had lost their leaders. And until the present day their tombs are in this place. Thereupon when the two parties had returned home, the Ḥabāb said: "It is the ᶜAd Taklēs who have wronged us, and therefore we have become enemies." Temāryām wad Gerūb, a man of ᶜAd Taklēs, sang when he heard of the talk of the Ḥabāb, the following little song: P. 43.

"Are they of guilt afraid or not afraid, the Bēt-Asgädē [3])
of their guilt?

1) The surname of Ešḥaq.
2) In Tigrē: do not call me slave (*gaber*), but mountain (*daber*).
3) Here = Ḥabāb; all the 3 Maflas are, properly speaking Bēt Asgädē.

Upon us have they put [the blame for] all the blod-shed of Sangērā.
Since they have killed our brothers, since we have seen their blood,
There is no one to give us milk, when we [now] enter their village. [1])
The noble ones are no more our brothers, nor are the bondmen our bondmen.
Our beast of burden is our shoulder, [we carry] a small measure [2]) journey after journey.
Of [all] the camels no camel is ours, of [all] the donkeys [no] donkey [3]):
We and the Bēt Asgädē have become like a cleft rook."

Besides this, the ᶜAd Taklēs used always to split up into parties among themselves and to ruin each other with sword and spear. Once they split and were divided into two parties: the party of Ǵemeᶜ wad Derār was the one; and the other was the party of Galāydōs wad Ezāz. And these two parties met at a place of their country called Lābā; and there they wrought havoc with each other. And at another time they destroyed each other's cattle at Ćaᶜamūr. And again at another time two parties of them destroyed each other at Edē-Atbā. And again at Habarō two parties of them destroyed each other. Therefore they were always food for the sword and the spear, and everywhere they slaughtered each other. Since the [establishment of the] rule of Egypt, however, they have become people that are safe from each other and have also made peace with all [others].

---

1) *Gärgīs* or *deggē Gärgīs* is the name of the main village with the 3 Maflas.
2) An *ᶜebēlā* equals about $2^1/_2$ kilograms.
3) *helēlā* is the mature male donkey.

34. P. 44.

THE STORY OF KANTĒBĀY ṢALLĪM AND OF ᶜALĪ WAD MÄᶜŌ.

A man named Kantēbāy Ṣallīm with his family had built his village on the top of a mountain. And another [man] named ᶜAlī wad Mäᶜō was abiding with his village in Dasēt.[1]) And Kantēbāy Ṣallīm betrothed his son to the daughter of ᶜAlī wad Mäᶜō. Thereupon when the "constellation" [2]) was near, Kantēbāy Ṣallīm requested the wedding of ᶜAlī wad Mäᶜō. And ᶜAlī wad Mäᶜō replied: "Marry then, I have granted [thy request], come to me!" But in his village he sent a message about speaking thus: "Now the nuptial cortege of Kantēbāy Ṣallīm is on the way towards us. Give them no wood, and even when the [people of the] cortege wish to gather wood themselves tell them: "It is forbidden; the wood of Dasēt is not to be burned; do not break any of it [3])." And all of them accepted his plan. Thereupon the nuptial cortege of Kantēbāy Ṣallīm arrived in the evening and halted at the nuptial bower. And the people of the village greeted the cortege and gave them mats. ᶜAlī wad Mäᶜō brought barren cows for the cortege and said to them: "These are your dinner." So the people of the cortege accepted the cows from him, killed them, skinned them and prepared them [for the meal]. Thereupon they asked water and wood and fire from the people of the village. They said to them: "Water and wood and fire, all of this we shall not give [to you]. Take water and fire only! For wood is forbidden; the

---

1) Dasēt or Dasīt is a district north of Moncullo (*Emkullū*).
2) Cf. below, No. 53.
3) Literally: away from it, i. e. the Dasēt country.

wood of Dasēt is not to be burned." And even when the people of the cortege wished to gather [it] themselves, they said to them: "It is forbidden; the wood of Dasēt is not to be burned. Do not break a piece of its wood!" Then the people of the cortege said to Kantēbāy Ṣallīm: "What shall we do? They have refused us wood. We have found nothing
P. 45. wherewith to cook the meat." He said to all the people of the cortege: "Take the points of your spears and cook the meat with the shafts, then eat your meal. And he who has a saddle, let him break it, then have your meal with it!" And after they had done thus, they ate their meal. And the next morning they took their bride and went to their village. And when they had entered the village, they found at once that the bride was pregnant with a bastard. Kantēbāy Ṣallīm heard that his son's wife was with child; and he returned the dowery that had come with the bride and the bride mounting her on a beast, to her father. And after this Kantēbāy Ṣallīm rose in a storm with all those of his men that were good for work, to overrun and plunder Dasēt, the village of ᶜAlī wad Mäᶜō. But at that time ᶜAlī wad Mäᶜō was not at home; for he used to pass little time at home being a restless wanderer. Then Kantēbāy Ṣallīm attacked the village of Dasēt with his army swarming on all sides, and destroyed its people and its cattle. And his men pierced the bride, the daughter of ᶜAlī wad Mäᶜō with a broad pointed lance, so that her embryo and her kidneys became visible. And Kantēbāy Ṣallīm having destroyed what he destroyed and having taken what he had gathered together returned to his village. When ᶜAlī wad Mäᶜō after his walking about came to his village he found his village totally desintegrated and forsaken, and his daughter only met him with her embryo almost outside of her body. Then she told him that Kantēbāy

Ṣallīm had annihilated them; thereupon her soul left [her]. When ᶜAlī was looking at his daughter's body he sang thus:

"Fāṭna, thy father's plan has wronged thee,
That he would not have a piece of wood broken of all Dasēt.
[Now] the embryo is moving out of the open flank [1]):
Between me and thee is [only] the afternoon of this day." [2]) P. 46.

When ᶜAlī saw the destruction of his village and the cruel death of his daughter, fire began to burn within him. For all this had come to pass through his own decision: first he had ordered that the wood be refused to the people of the cortege; then he had married his daughter knowing that she was with child; therefore he felt a most poignant grief. He had left his weapons in his house, and the robbers had taken them; now as he sought some weapon he did not find [any]. But afterwards he found an Arabian razor: that he took, made a cut in his calf and hid the razor in it. Then he went to the village of Kantēbāy Ṣallīm. When he arrived there, he went straightway to the council-place. The men of the council said to each other by themselves: "This newcomer resembles ᶜAlī wad Mäᶜō." But some of them said: "Is ᶜAlī wad Mäᶜō not dead and his village destroyed?" However, when they saw that he was without arms, they said: "Even if it is he, what [are we to fear] that he might do? This one here is a man without arms." And when ᶜAlī came to them he greeted them: "Peace be upon you!" And they answered him: "Welcome!" And ᶜAlī said to Kantēbāy Ṣallīm: "Kantēbāy, rise [and come] to me; we have some

1) Literally: under the side, i. e. the side part of the chest.

2) Literally: evening, which begins after noon. The meaning is: To-night there shall be nothing between us; either we shall both be dead, or I shall have avenged thee.

business apart." And Kantēbāy Ṣallīm rose [and came] toward him, but the people of the council said to him: "Do not go to him!" But Kantēbāy Ṣallīm replied to them: "What weapons has he wherewith to kill me? And if he bites me, ye will help me." And he went to him, and after they had gone a little beyond the council-place, they sat down. ᶜAlī said to Kantēbāy Ṣallīm: "What is there that thou hast done and I have not done? I am the guilty one. And now allow me to live in this your country under your rule!" He spoke
P. 47. thus to him deceitfully. Kantēbāy Ṣallīm was very fat and his beard was long. Now ᶜAlī seized him by his beard and taking his razor out of his calf he cut him with it and made his entrails to come out. And when the people of the council saw their wrestling, they stood up and sprang upon them. But they found that Kantēbāy Ṣallīm had given up the ghost. Saying: "With what has he cut him?", they looked closely, and afterwards they saw the razor. Then they said: "Since he has killed the Kantēbāy, with what and in what way shall we kill him?", and they took council about him. Thereupon they decided, in the same way as he had done to the Kantēbāy, to cut his belly and to make his entrails come out. And then when they had cut him open, fire came out of his inside, and it burnt those that had cut him; and afterwards it spread all over the village and burnt down everything. And in this way, at first Kantēbāy Ṣallīm destroyed the village of ᶜAlī wad Mäᶜō; and then, on the other hand, the fire that came out from ᶜAlī wad Mäᶜō ruined the village of Kantēbāy Ṣallīm: and they both died in each other's presence. And the mountain on which the village of Kantēbāy Ṣallīm had been is called "Kantēbāy Ṣallīm" or "Mount Kantēbāy Ṣallīm;" and on the top of the mountain there are, as they tell, until the present day the ruins of the walls of

the village. And in the village of ᶜAlī wad Mäᶜō, in Dasēt, there are the tombs of those who died. And those who left the village fleeing, are called Dagdagē, and they are [now] to be found everywhere.

35.

THE STORY OF KĀMEL WAD GABAY AND ĠAHĀD WAD ᶜAGGABA, OF MÄNSAᶜ BĒT-ABREHĒ.

Kāmel wad Gabay and Ġahād wad ᶜAggaba were both courageous. Once they were wayfaring with their companions, and on their way they met a herd of elephants. And out P. 48. of the herd one she-elephant sprang upon them, and all of them fled from her. But Kāmel drew his sword and attacked her: and he cut her trunk off with his sword. The elephant fell down on the spot, and then the herd shied and fled. And the people of Ġahād returned to their companion. And while they were travelling together, Kāmel turned aside in order to urinate. Now, Ġahād sent out of their party two of his yeomen, and to the one he said: "Go down to Samhar [1]) and tell to him who greets thee and asks thee what thou hast to report: 'Ġahād and Kāmel when travelling together were met by a herd of elephants, and Kāmel fled, but Ġahād killed one of the elephants'." And the other one he sent to the Ḥabāb country telling him to speak likewise. And the messengers went, and as they told this to every one that greeted them, the news spread everywhere. And whosoever heard [it], wondered and said: "Kāmel has fled!" Afterwards Kāmel came back to his companions, but he did not know of the messengers of Ġahād. And when they all had entered

1) I. e. the plain at the coast.

their villages, Kāmel heard of the message which Ġahād had sent. And Kāmel sang:

"This drum here sounds [and] keeps us at night from sleeping:
Ġahād kept all Haygat [1]) down, the son of ᶜAggabā, after he had become haughty;
After Gāffē [2]) went to the Ḥabāb and after Galam [2]) went down to Samhar."

36.

THE PROVERB THAT ĠAHĀD WAD ᶜAGGABĀ MADE.

Ġahād was wayfaring with his company. And while they were travelling, one of the men stumbled and fell down. And the others said to him: "Conquer!" [3]) But Ġahād said
P. 49. to them: "Do ye not say unto him: 'Rise, that thou mayest not die'? Is he perhaps a conqueror?" That is to say, the man who had fallen down was not brave and courageous. "It is impossible that he conquers", this is what he meant when he spoke thus. And this has become a proverb until the present day: "Do ye not say unto him: 'Rise' that he may not die? Is he perhaps a conqueror? said Ġahād Ab-Baftā." [This is what] they say.

37.

THE STORY OF GENDEFLĪ.

Gendeflī quarrelled with his family. Thereupon he took all his property and his wife and migrated. And on the top of a high mountain he took his abode. There, forming a family

1) The whole Mānsaᶜ tribe.
2) The two messengers of Ġahād.
3) This is often said in order to avert evil.

by himself, he lived with his wife. Afterwards they had children, and the children grew up. And when Gendeflī had grown old of age, he advised his children to live on the mountain and to be a family by themselves. But the children insulted their father and said to him: "What doest thou possess?" And Gendeflī said to them:

"A chief is Gendeflī, high is the top of his [mountain-] throne:
Its wood is never cut, its paths are never trod upon!
Pshaw, ye children, ye will [not] become like him."

After he had said this, he died. And his children went down from the mountain, and they united with another family. But the mountain on which Gendeflī had been abiding is called "Gendeflī" until the present day.

38.

THE STORY OF DANNĀŠ AND HIS SLAVE, OF THE ᶜAD TEMĀRYĀM.

Dannāš was with his slave at a place called ᶜAydē. And while he was travelling with his slave, he drew his sword. P. 50. When the slave saw that his master had drawn, he too drew his sword. Dannāš asked his slave: "Why hast thou drawn?" And the slave replied: "Because my master has drawn, I have drawn." Now Dannāš thought he would frighten him, and he lifted up his sword against him [without striking]. But the slave said to himself: "He is going to kill me, but I shall anticipate him;" so he cut his master's throat. In this way Dannāš intending to try [his slave] brought death upon himself. And now they say as a proverb: "'Because my master has drawn, I have drawn,' said the slave."

39.

THE PROVERB THAT ADEG WAD FEDĒL, A MAN FROM BELĒN, MADE.

Adeg wad Fedēl fell sick; and in his sickness he grew very thin. Being weak he had no desire for food, but he used to swallow milk with difficulty. And one day [he wished] to drink milk [and] asked for it. But his attendants said to him: "To-day thy son drank it: there is no milk. He went to the Barka country; and thinking that he had a long journey before him we gave it to him." Said Adeg: "Is the journey on which I am starting not longer?" And this has become a proverb until the present day: "'Is the journey on which I am starting not longer', said Adeg wad Fedēl." [This is what] they say.

40.

THE PROVERB THAT THE PEOPLE OF ᶜAD TAKLĒS MADE.

Once some people of ᶜAd Taklēs came as strangers into the Belēn country. And Adeg wad Fedēl received them and
P. 51. entertained them well. Afterwards when they were joking with each other, the people of ᶜAd Taklēs said to Adeg wad Fedēl: "O son of Fedēl, how is it that thou being a prominent and honoured man hast been called by this name Adeg (i. e. donkey)?" And he answered and said to them: "My mother was losing [her children] by death; thereupon when I was born she called me Adeg lest I should die (away from her)." Said they: "And does not the disease of animals attack the donkey?" And they all laughed together. And now they say as a proverb: "'And does not the disease of animals attack the donkey?', said the ᶜAd Taklēs."

Fig. 2. The "House of Mary" (Native Church) at Gäläb (p. 55).

41.

THE LEGEND OF THE THREE MARYS.

These three Marys, Mary of Sion and Mary of Berīrī and Mary of Dabre-Sīnā (Mount Sinai) rose from Hagarē-Nāgrām [1]) and came to the country of the Mänsa^{c} Bēt-Abrehē. Mary of Sion abode on the hill-country of the Bēt-^{c}Ārbāy [2]), and she became their Mary. But afterwards the Mänsa^{c} Bēt-Abrehē destroyed the Bēt-^{c}Ārbāy and took their Mary. They built a church for her in their village at Haygat, and she remained with them. And after that, when the village migrated, she abode at Gälāb. And they built a house for this Mary in the midst of the village. But the place where they built was the field of a man of Bēt-Abbaza. And the man said to them: "Do not build the house of Mary on my field lest it be ruined for me by the tombs!" But then, when they refused, he said to them: "May ye be heavy upon it!" [3]) And by his curse the land around the house of Mary was filled with tombs. The house of Mary stands until the present day; for whenever it grows old they renew it; and it is called the "House of Mary" (Fig. 2). The names of the priests of Mary are the following. The first one was Priest Belēnāy; he had been the pupil of a monk called Priest Wad Bedā, and Wad Bedā was the Priest of the Bēt-Šaḥaqan. He begat afterwards Priest Ḥaile-Gärgīs; and Priest Ḥaile-Gärgīs begat Priest ^{c}Addemkēl. Priest ^{c}Addemkēl could not read; but he learned a little by hearing; and at a festival or a sacrifice for the dead he recited this. And he begat

P. 52.

1) A ruined city in the north of the present Colonia Eritrea, not far from the English frontier.

2) About 3 hours n. w. of Gälāb.

3) I. e. "may many of you die that the ground be heavy with your tombs!"

Priest Ḥaile-Gärgīs who is living until now. But neither does he up to the present know how to read. Now the whole service has stopped and the tābōt [1]) is lost; but the name ᶜAd-Qaš (Family of the Priest) still exists, and they receive their tribute as before. Mary of Sion is the greatest of all the Marys; and until the present day she lives at the place of her house as an invisible spirit. But they say that because her service has stopped and her tābōt is lost she does not appear to men. Some say, too: "She has left the place altogether, she is not [there any more]." — And Mary of Berīrī and Mary of Dabre-Sīnā abode on the plateau of the Mänsaᶜ Bēt-Abrehē, at Agᶜarō, [2]) at a dwelling-place alled Aṣraḥ [2]) together with their priests. Their priests had come formerly with them from Hagarē-Nägrām. And their priests made a wager among themselves. One of them said: „I shall plough to-day, and to-morrow I shall let you eat the ears of corn." And the second said: "I shall cut a [wooden] pillar for the house of Mary, and I shall throw it [like a lance] from Massabbār [3]) to Ambā." [4]) And the third said: "And I shall throw the pillar from Ambā to Aflūq." [5]) Again the fourth
P. 53. said: "And I shall, from Aflūq, make it reach Aṣraḥ, [6]) our dwelling-place." And each one of them went away saying to his companion: "Pshaw, thou canst [not] do this!" And after the monks had gone away, the Marys escaped and went over toward Dabre-Sīnā. But the monks returned after

1) A chest or a carved plate of wood thought to be the abode of the deity.

2) About 5 hours to the west of Gälāb.

3) About 3 hours n. e. of Gälāb. Cf. Conti Rossini, *Tradizioni storiche dei Mensa*, p. 51, l. 4; and *Orientalische Studien* (*Nöldeke-Festschrift*), p. 952. The stone of Seḫūl at Gabrū Gabanā is shown in Fig. 3.

4) About 1/2 hour west of Massabbār.

5) About 2 hours west of Ambā.

6) About an hour west of Aflūq.

Fig, 3. The "Stone of Seḥūl" (p. 56, note 3).

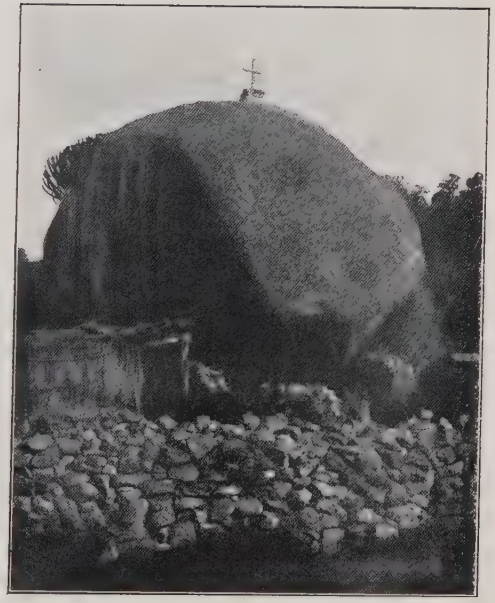


Fig. 4. The Rock-Church of Dabre-Sīna (p. 57).

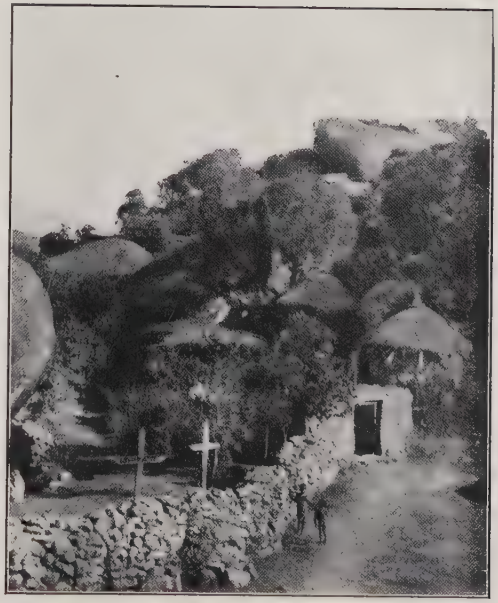


Fig. 5. Cemetery and Convent at Dabre-Sīna (p. 57).

each one of them had carried out what he had said. When they did not find the Marys, they were very much afraid and sought them. And following the tracks they came to the height of Qāl-Ḥaṣay. Now the Marys had placed their lamp over the cave in which they were, for them, that they might see them. Then when the monks saw the lamp they went over toward them; and they stayed together. Mary of Berīrī and Mary of Dabre-Sīnā were sisters. But afterwards they separated from that place: Mary of Berīrī stayed at the place with her priest. And her priest used to burn incense for her every day about two gäbätā's. [1]) But afterwards making the incense less every day, he [finally] made it for her as little as one keffālō. [2]) Then she grew angry with her priest; and [once] at the time of the offering, when he entered her house in order to burn incense, she said to the mat that served as a curtain: "Turn to stone and close me up." And the mat was turned to stone, and it closed the entrance of the house of Mary. And after she had shut up the priest, his voice was heard for fourty days; but after that he died. And of the place of the door of the house of Mary the outlines are to be seen until the present day. And in this way, they say, Mary of Berīrī keeps her house closed until now. — And Mary of Dabre-Sīnā abode in a large cave, and she is there up to this day. Now there is a convent; and many monks have made their abode there (Figs. 4 and 5). And at the time of her festival many Mohammedans and Christians make the pilgrimage to her.

---

1) One *gäbatā* equals about 18 kilograms.
2) One *keffālō* equals about $^1/_2$ kilogram.

P. 54.

42.

THE LEGEND OF THE PROPHET MOSES AND THE PROPHET MAḤAMMÄD.

The prophet Moses and the prophet Maḥammäd set out together. And they travelled together unto the Lord, that each one of them might tell him about his affair. And when they arrived at the house of the Lord, the prophet Maḥammäd said to the prophet Moses: "Now I shall go in first; and when I have paid my visit and carried out my business, I shall come [back] to thee. Hold these my shoes for me!" The prophet Moses said: "Very well", and took the shoes from him. Then the prophet Maḥammäd went in to the house of the Lord. Thereupon when he had carried out his business, he went out by another door and broke his word to the prophet Moses. And until the present day he has not returned to him. The prophet Moses stands at the door of the house of the Lord; for it has become his trust not to leave the shoes of the prophet Maḥammäd outside; and it is his duty not to take them with him into the house of the Lord. Since he considers his trust an important one, he waits for the prophet Maḥammäd at the door holding the shoes up to this day. And in this way, the prophet Maḥammäd by the breaking of his word has tired out the prophet Moses through [obliging him to remain] standing. [This is what] is told.

43.

THE STARS THAT HAVE NAMES. [1])

The stars which are great and which are known in the

1) Cf. my article *Sternensagen und Astrologisches aus Nordabessinien* in *Archiv für Religionswissenschaft*, XI, pp. 298 seqq.

Tigrē country and by which they reckon the times, and about some of which there are tales — these are the following:

The moon. P. 55.

The Great Star or Heart. [1]) — It is one.

Gerēṭ. — They are near the Great Star; they are many.

ᶜAraqqeb (the Scorpions). — They are near the Great Star; they are many.

The Great ᶜArgab. — One.

The Little ᶜArgab. [2]) — One.

Šāulātāt. [3]) — They are many and near each other.

Saᶜad al-Masᶜūd. [4]) — Two.

Saᶜad al-Kebrā. — Two.

Saᶜad al-ᶜĀyim. [5]) — Two.

Selmān. [6]) — One.

The Witness of Selmān. [7]) — One.

Kēmā. [8]) — Only seven of them are to be seen.

The Son of Kēmā. [9]) — His name is ᶜAlī or Edrīs. — One.

The Goats of Kēmā and her Son. [10]) — They are many stars.

The Clear One, or Ṭarāq, or Bādūš. [11]) — One.

Ġaharat. [12]) — One.

Aṣlām [13]). — They are many stars and resemble the figure of a man.

The Son of Aṣlām, or Merzem. [14]) — One.

The [true] Seven. [15]) — Seven.

The [false] Seven. [16]). — Seven.

---

1) I. e. Antares, α Scorpionis. — 2) This and the preceding stars seem to be all of the Scorpion. — 3) Probably λ and υ Scorpionis. — 4) Probably = *saᶜd as-suᶜūd*, i. e. β Aquarii and δ Capricorni (or β and ξ Aquarii). — 5) The stars called *saᶜd* are all in Aquarius and Capricorn. — 6) I. e. probably Arcturus, α Bootis. — 7) Probably = η Bootis. — 8) I. e. the Pleiads. — 9) I. e. Aldebaran, α Tauri. — 10) I. e. the Hyads. — 11) I. e. the planet Jupiter. — 12) I. e. the planet Venus. — 13) I. e. Orion. — 14) I. e. Sirius. — 15) I. e. Ursa maior. — 16) I. e. Ursa minor (?).

The Mänsaᶜ know only the Greater Bear whom they call "Sabᶜat" (Seven); a man from ᶜAd-Taklēs distinguished between the "true" and the "false" Seven.

Ġah. [1]) — One.

Qerēn. [2]) — Two.

The Heavy Jaw. [3]) — One.

The Thin Jaw. [4]). — One.

The Antilope. [5]) — One.

P. 56. Ḥawīt. — One.

The Daughter of Ḥawīt. [6]) — One. She rises at the rainy season, and then the rain grows heavy.

Sehēl. [7]) — One.

Emḥōleᶜ. [8]) — They are many stars, and they wind from north to south and also from east to west and in other directions.

44.

THE STORY OF THE GREAT STAR.

The Great Star is the leader of the stars. His colour is red, and there are many stars around him; the names of a few of [the latter] are written above after his name, but most of them have no names. Now all those that are near him are like his army or his armour-bearers. And he is the chief of all the stars and before him they plead. And men also honour the Great Star highly, and they do not look at him more than twice; for they say: "He is honoured and we must not look at him much." And the newly wed man, when the Great Star has risen in the sky, does not leave his house, in order not to see his splendour; to the newly

1) I. e. the Pole Star. — 2) Probably κ and λ Draconis. — 3) Probably Spica, α Virginis. — 4) Probably α Librae. — 5) Probably Capricorn. — 6) Perhaps Fomalhaut, α Piscis australis. — 7) I. e. Canopus. — 8) I. e. the Galaxy.

wed man the light of the others stars also is tabooed. — The Great Stear is the son-in-law of Kēmā (the Pleiads); therefore they hide from each other: when he rises, Kēmā does not rise. And again when she rises, and he wishes to rise [also], she sets quickly. And this is because they have become related by marriage. A man always hides from the woman whose daughter he has married; and she too hides from him generally. And according to this law the Great P. 57.
Star and Kēmā hide from each other. [This is what] they say.

45.

THE STORY OF KĒMĀ AND HER SON.

Kēmā and her son ʿAlī had goats. Then these their goats were stolen from them. Some say, the Qerēn were the robbers, and others say, the Aṣlām (Orion) stole them from them. And the son of Kēmā, ʿAlī, went to bring them back, and he made the robbers give up the goats. And behind his mother he drives them. And the stars between Kēmā and her son are the goats. [This is what] they say.

46.

THE STORY OF THE TRUE SEVEN AND ĠAH AND THE QERĒN.

The true Seven are brothers. Now Ġah came and killed the seventh one of them. Then he fled and went to the Qerēn and said to them: "I am your client! I have inadvertently killed a brother of the Seven; and now they are going to kill me to avenge their brother." The Qerēn said to him: "Be God's client! We shall die for our client and

kill." Thereupon they drew their swords and began the war-dance and the war-cry; and they brought him back to his former place. But they migrated from their place and abode between Ǵah and the Seven, that they might keep the family of the Seven away from Ǵah; for he had become their client. And they keep the Seven away, so that they cannot reach Ǵah. And the life of Ǵah is safe until the present day, because he has taken his refuge with the Qerēn.
P. 58. And until the present day he rises in his former place; and the Qerēn rise between the Seven and Ǵah, and wherever these turn, they turn with them. And in this way the revenge of the Seven is delayed. The Seven said when their seventh brother had died: "We shall not bury his body until we fulfil his revenge," and they put his body on the bier. And three [of them] in front carry the front part, and the three [others] behind carry the hind part and follow them. And all the time they wish to kill Ǵah. And therefore he who is in their midst is their dead brother, and for this reason his light is weak. The other stars said to the family of the Seven: "Bury this body of your brother; and even after ye have buried it, why should you not fulfil [the revenge]?" And the family of the Seven swore saying: "Before we fulfil [the revenge], we shall not bury him!" And until the present day they are on the war-path carrying the body; for they loved their dead brother very much. [This is what] they say.

After Ǵah had killed the brother of the Seven, he sang this song, thinking that if they should wish peace he would make peace with them, and again if they desired war he would war with them. Thinking thus he sang:

"If ye make me your brother, your brother am I.
And if ye make me your kinsman, a kinsman am I.

And if ye make me a guest, a guest am I.
And if ye make me a foreigner, a foreigner am I.
And if ye make me a robber, a robber am I.
Of one of the Seven [Brothers] the murderer am I.
And on the heavenly firmament prominent am I."

47. A SONG OF ʿALĪ-ǴĀNGĒ WAD ḤEMMAD-DERĀR, OF ḤABĀB.

P. 59.

He sang on account of his own revenge [a song] about the stars. And he reviled the great stars because they did not reconcile Ǵah and the family of the Seven. And of the revenge of the Seven he thought that it was strong and unyielding. And the Qerēn he praised because they guarded Ǵah, their client. And Ǵah, on the other hand, he declared a hero, because he kept firmly in his place. Thinking of all this he sang thus:

"My revenge like that of the Seven hangs in the ʿAbqat heaven. [1])
The Seven were haughty toward the Lord: the body deserved interment.
After they had buried [it and killed Ǵah], it would not have been said that they did not avenge.
Now they have abstained from their wives, they have taken an oath and sworn.
The great ones we revile, Heart and Moon, Kēmā and the Morning-Star.
But the Qerēn have not been bribed [to turn] against their client, nor have they said [even] in sport: ["Kill him"];

1) I. e. the second heaven.

They have kept them away by the war-dance and war-cry, drawing their swords. —
Endurance is that which is with Ǵah: [others] would not have been able [to stay at] one place."

48.

ABOUT THE STARS, AGAIN, HE SANG THUS:

"The family of the Seven be cursed! Do they love this their brother?
Three go in front of him; and three follow behind him.
A wounded man is attended and taken into the house;
A dead man is buried and put into his pit:
A body deserves interment; even the rude do this.
P. 60. A german brother was sought before for these reasons:
To inherit one's wife and to rear his children,
To fulfil his vengeance and to keep his memorial feast.
Woe to the grave of him who has no relatives! Him the vultures follow. —
The Qerēn counsel their client with true sincerity. —
Endurance is that which is with Ǵah: at the same place we see him always."

49.

OF WHAT IS TOLD ABOUT THE STARS.

The stars wander and migrate and change their places, and sometimes one or the other even falls upon the earth. And a star that has fallen loses its splendour, and it becomes a little animal, whose height is a little less than that of a cat. Its colour is grayish and resembles that of the thistle ("the star of the donkeys"). And when men find it

after it has fallen in this way, and if its finders are clever, they take it and put it in their money-pouch or their leather-bag. Then the money or the grain [in the bag] is blessed and is never finished, if the "star" does not die and does not escape. But men who do not know its secret power do not heed it although they find it. And if a star falls, in the region where it falls the people perish. And men who see a star fall say: "Fall into the country of our enemy!"

Men also know some signs by she stars, that is to say whether a village or a herd is to be sacked. And they know the sign in this way: when the stars look as if they were shooting at each other from all sides or being thrown at each other, and become or look as if they were dropped down in groups upon the earth, and this continues without P. 61. ceasing; and when afterwards it happens that some of the stars, or even the nebula become round like a hedge and leave at one side a space open for the door. And when men see this sign, a village or a herd is to be sacked, they say, from that country in whose direction the door of the stars or the mist points. And after that it happens at once like this. [This is what] they say.

50.

OF WHAT HAPPENS AT THE RISE OF THE NEW-MOON.

When the new-moon is risen, the night that men see her, they send word to each other saying: "The new-moon has risen." And all men are glad, and pointing at her they do thus: they say to her: "Arrō [1]) (or Hēlal) [2]), [may we be]

1) The meaning of *ʾarrō* is not known; shepherds shout *ʾarrō* when they separate the flocks.

2) *Hēlal* is considered to be a name for the new-moon; geʿez *helāl*.

blessed!" and then they say [lifting the right arm]: "This is my right arm," and [lifting the left arm]: "This is my left arm." And they all ask to be blessed by her; but the women who are at home ask their blessing by knocking at their doorposts. And they say thus: "The moon brings so much luck! — Be thou to us a messenger of happiness and of luck! Let our fate be better through thee: may our distressed ones be eased; our strangers arrive [safely]; our people at home be [safe] in the morning; our pregnant ones bring forth; our women in childbed see [their children] creep [until they walk]; our little ones grow up; our adults subsist; our pasturing flocks return at night; our flocks at home be [safe] in the morning, through thee! — O Lord, the evil of Bālla and Kālla [1]); the evil of the envious; the evil of [the robber] who does not spare himself, and who does not wish that we have property; the evil of him who is girded [to war against us] and who is still sitting [but planning to do so] — keep away from us! From bad things deliver us: from the rumbling in the sky, from the creeping on the earth; from the wrong of the strong, from the curse of the
P. 62. weak — deliver us! The evil of him who does not fear nor love, who does not spare nor do well; the evil of what the eye sees and the heart fears — or, of what the heart fears and the ear hears — keep away from us. By thy good fortune make us to praise thee! We shall praise thee for our property and our people. With luck and good fortune rise for us!" With all this and the like they ask for blessing. And when they have finished the prayer, the women pick up a few grains of salt and drop them into the fire upon

1) Bālla and Kālla are probably Balau and Kalau, Hamitic tribes, who formerly must have been considered dangerous enemies of the Mänsa^{c}.

their hearth. And when the grains of salt fly up bursting and hissing, they say: "May he who envies our property and our people burst in this way!" And the boys and girls pluck out some succulent grass and bring it and give to the men and women, each one to his people and his neighbours, two blades of the grass, saying: "Take, [this is the] new-moon!" And the men and the women, whosoever has received a grass-blade, say to the boy or the girl who has brought it: "May the grass of the family of thy father and of the family of thy mother be succulent!"

51.

THE NAMES OF THE MONTHS OF THE YEAR.

The two Mänsa^{c} (i. e. Bēt-Abrehē and Bēt-Šaḥaqan), and the Bēt-Ǵūk and some of the Bogos have their own names for the months. But the other Tigrē people, that is to say those who speak the Tigrē language only, have different names.

Their new-year is at the same time as that of [Christian] Abyssinia [i. e. 29. August].

Now the two Mänsa^{c} and the Bēt-Ǵūk and some of the Bogos count thus:

Ẏaḥánnes; i. e. September, after the feast of John, on its first day.

Masqal; i. e. October, after the feast of the Cross, *masqal*, which is the second great festival of the year, but which falls in September.

Mekke^{ɔ}ēl-qaim; i. e. November. The meaning is "Michael of the autumn."

Gabre^{ɔ}ēl or Taḥasās; i. e. December. Taḥsās in the old Abyssinian name.

Astar^{ɔ}iyō; i. e. January. Named after "Epiphany."

Ṣōm; i. e. February. The month of "fasting."

Keflā; i. e. March. Keflā means "its half;" this month begins the second half of the year. The name seems to indicate that the year which began in the spring must have been known to the Abyssinians also at some period. P. 63.

Fāzagā; i. e. April. The month of Easter.

Gembōt; i. e. May. Genbōt is the old Abyssinian name.

Mekke$^{\text{ɔ}}$ēl-ḥagāy; i. e. June. The meaning is "Michael of the summer."

Ḥamlē; i. e. July. Ḥamlē is the old Abyssinian name.

Māryām; i. e. August. Named after the feast of Mary.

The people of the Tigrē country who have become Mohammedans, all of them name and count the months in this way:

Raǵab	Second Ḥeg (or Ma$^{\text{ᶜ}}$ašūrā).
Maddāgen	Šafar.
Ramadān (or Ṣōm)	First Rabe$^{\text{ᶜ}}$.
First Faṭer [1])	Second Rabe$^{\text{ᶜ}}$.
Second Faṭer	First Ǵemād.
First Ḥeg	Second Ǵemād.

In the months of Raǵab, Maddāgen, Ramadān and Šafar they do not marry nor give in marriage. [2]) Howéver, if a man is in haste, those who have no brothers and sisters may marry in them. But those who have brothers and sisters do not marry in them. For always in the "Two Afáṭṭer" and the "Two Ḥāgāg" and the "Two Arebbă$^{\text{ᶜ}}$at" and the "Two Aǵemdät" they marry and give in marriage, and they call them by these names. The Tigrē people count [the months] by the disappearance and the appearance of the moon. And when she disappears after twenty-nine days, they say: "She has nined." The month has always thirty days, except the time of [the moon's] "nining."

---

1) I. e. Breaking of the fast.

2) This is because these four months are single; the marriages take place in the other months, since they are in couples.

52.

OF WHAT IS BELIEVED ABOUT THE DEATH OF THE MOON.

The moon dies sometimes, and her death happens in this way. Her colour becomes red like blood and her light becomes weak. But after a short time she rises again. And P. 64. when men see her death nobody sleeps in his house until she rises. And all men pray for mercy: those who happen to be Christians say: "O Lord have mercy upon us, Christ!" but the Mohammedans say: "O God, o Forgiver (?), forgive us!" And they ask for mercy with such expressions; and they look at the moon, and then they say: "She is alive, and her soul returns." And when she has come back to her former size, they say: "She has become alive," and they are very glad. But at the time of the death of the moon, even he who is on his way to the king with his company, interrupts his journey until she becomes alive [again], and he asks for mercy together with his people. And when the moon revives, all men wonder, and they say: "God has revived her quickly; and when God wishes, he revives [everything] just as quickly." And they ask to be blessed by her, saying: "After thee may it be better for us, become thou lucky and a messenger of good fortune for us." At the time of her death, however, all men, and especially the chiefs and the well-known people are sad. The reason for that is this: every time the moon dies, a chief, or a great man who is known in his family or in his tribe, or a man who is known for [his] religion as a leader of the priests, must die. And therefore they say: "Let it be one whom we do not know!", that is to say, the man who must die. And this sign comes true at once after the death of the moon.

53.

OF THE COMPUTATION OF CONSTELLATIONS.

In all the Tigrē country they compute the [rising of the]
P. 65. "constellation," the lucky time, by the revolution of the stars. The computers are well-known people, and they abide especially among the ʿAd Taklēs and the Ḥabāb; and they are called "the people of the dumb," [1]) or "the computers of the constellation." And by their computing the stars they know the time of the [rising of the] constellations, and all people ask them [about it]. And they give this information a month or two months before that month in which the constellation is to come; [2]) and the message is heard in every place, at which time the constellation is to come. And they all prepare themselves for the time of the constellation. The time of the constellation is like a time blessed by God. Thus during the constellation they marry, give in marriage, betroth, pronounce a person to be of age, circumcise their sons and daughters, go down to the low-lands, come up to the high-lands, change their abode, and generally at that time they put on a new garment. [And the children's hair is dressed:] the boys have *gessat* (tuft on the top of the head), or *gessat* and *debbōkat* (tuft on the occiput), or *ḥerōra* (crest) and *ʿadaddeq* (tufts on the sides over the ears), or *gessat* and *debbōkat* and *ʿadaddeq*, or *dabābīk* (young men's hair-dress, i. e. tuft on top and braids on the occiput); the girls have *gessat* or *gessat* and *ḥārīt* (tuft in the neck), or *gessat* and *tanakkel* (braids on the temples), or *ḥerōra* (short braids on the whole head), or [the boy's] *ḥerōra* and *ʿadaddeq* (Figs. 6–10).

1) I. e. perhaps of the stars who do not speak.

2) Literally: "they inform ..... in advance that in the coming month the constellation is to come."

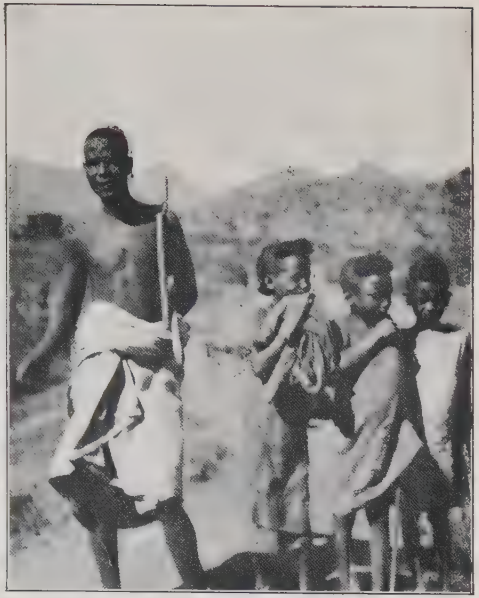


Fig. 6. Hairdresses of Tigrē Children (p. 70). From right to left: Two boys with *gessat*, then a girl with *gessat* and *tanakkel*.

Fig. 7. Children's Hairdress (p. 70): *ḫerōra*.

Fig. 8. Girls' Hairdress (p. 70): *gessat* and *tanakkel*.

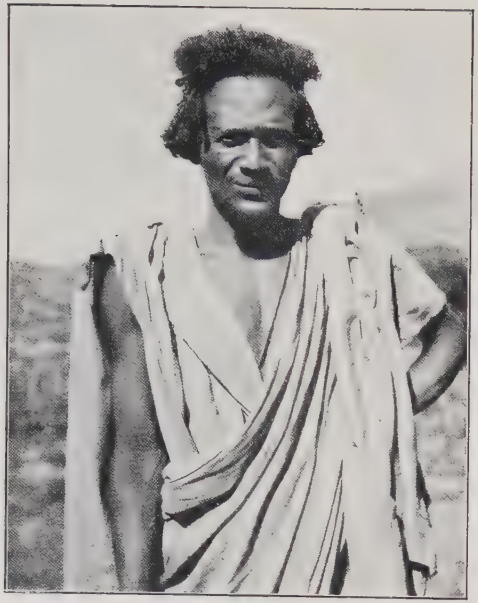


Fig. 9. Man's Hairdress (p. 70).

Fig. 10. Man's Hairdress (Fig. 9) from Behind (p. 70).

Before that time the hair is prepared for braiding. And they pierce the ears of their boys, but especially those of their daughters. They begin to build a new house; and everything whatever it may be they begin at that time that they may find much blessing. Cattle and camels and goats and sheep are separated: those who are without milk are sent farther away, and those who are in milk are kept near the village; they change their places, brand them and cut their ears. All this may be done outside of the constellation, but generally it is done at that time. And in the midst of the constellation there are a few days that are called *weᶜūl*, *weᶜīl*, or *ᶜaraggeb*; those are the ones during which the moon in her revolution lingers near certain stars. During these [days] they do none of the things mentioned above. And some of these are known even to the elephants: then they do not wander about, but stay at one place until the [days] have passed by. [This is what] they say. The elephants rest P. 66. at one place on Sundays also. [1])

If men do anything during these *ᶜaraggeb*-days, their work does not succeed, but brings a curse upon them. Now the computation of the constellations takes place in this way.

The first way to compute a constellation.

The Great Star rises in the east, and it stands still in its place where it has risen looking towards the sea; that time is a true constellation. But on the other hand, if the Great Star rises and turns toward the west, that time the constellation perishes, there is no constellation, they say. And this they observe at the time of its rise.

The second way to compute a constellation.

In another way, again, they compute thus: The moon

1) It is believed that even the tide rests on Sundays.

rises in the west and then enters into Kēma (the Pleiads) and her son ᶜAlī (Aldebaran). That time is a constellation. And it takes the moon three days until she leaves Kēma and her son. All the three are a constellation. The constellation is called *tabanya*.

The third way to compute a constellation.

They compute also in this way. When the moon has left Kēma and her son, she enters Aṣlām (Orion) and his son (Sirius). And she remains four days until she leaves them. And all the four are *ᶜaraggeb* (*weᶜūl*). But when these days are over, the moon leaves Aṣlām and his son. And at that time a constellation begins for seven days, during all the
P. 67. seven, and this constellation is [called] "the Seven Short Ones"; its days are short (i. e. because they come in the fall). And after this the moon goes on.

The fourth way to compute a constellation.

The moon reaches in her revolution the "Thin Jaw" (probably Libra), and after that she passes into the "Great Star" and passes by it also. Now the moon remains four days until she passes by the "Thin Jaw" and the "Great Star", and these [days] are *weᶜūl ᶜaraggeb*; even the elephants do not roam about during them. And when she has passed by them, the moon turns towards the east, and the „Great Star" turns toward the west. And that time is a true constellation for seven days, and it is [called] "the Seven Wide Ones," its days are long (i. e. because they come in the spring or summer); or it is called the constellation of "the Seven Great Ones."

The fifth way to compute a constellation.

The moon, again, on her migration enters Capricorn, and

it takes her three days before she leaves it. And these are called "the White Houses", and [during] all [this time] [there] is a constellation.

The first way in which a constellation perishes is this:

If the moon and the stars by which they compute do not go according to the turn described above, or if other stars unite with them, and they become all mixed up with each other so that their computation cannot be distinguished, at that time the stars are fighting each other, and there is no constellation, they say, until each one of them returns to his place.

The second way in which a constellation perishes is this:

Even if the constellation is found according to the revolution of the stars, but the days of the constellation begin on a Sunday, then the constellation perishes; for the wedding, P. 68. however, this is sometimes not taken into account, but [marrying] is allowed. The Sunday must come in the middle or at the end of the days of the constellation, and if it does not come like this the constellation perishes. — Again [another way] in which a constellation perishes, is this: even if according to the computation of the stars there is a constellation, but it falls in the month of Raǵab, Maddāgen, Ramadān or Šafar, the constellation perishes. And at the time of the fall and the disappearance of the moon, there is no constellation, but only when the new moon rises and is crescent.

When the moon is thirty days old she disappears. But sometimes she becomes only twenty-nine days old; and then they say "she has nined." And during the days of her end, on one day she rises with the sun, but on her

last day she is entirely invisible. — Every month has four weeks. [1]) The first two weeks are those of her light (i. e. crescent); and the last two weeks are those of her darkness (i. e. waning). But some say of the month that it has only three weeks and six days; and this is right.

Now this computation of the "constellations" is known to many and they call it "Constellation of *Tegrāt*" (i. e. of the "skin-bucket", or the "people of the skin-bucket", viz. the shepherds). But there are also other ways to compute "constellations;" and these are known to few people only.

54.

OF THE [BIRD] CALLED ADHA[2] OR DAH.

Dah is an animal of the kind that flies with its wings. The camels were formerly his property or his animals. And afterwards men robbed him of his camels. And after they
P. 69. had taken them from him, he wished to tell them the remedies [for] their [diseases]. And he told them this: "The remedy for scab is the juice of the [tree called] "Short *ʿaqba*", i. e. tar, [which ye must put on] after ye have rubbed it [viz. the scabby spots] with stones. And the remedy for the *ged'ō* disease [2]) at the hill of Ṣagā, [3]) on the side which is in the shade in the morning, there is a remedy ...." while he was speaking thus to tell them [the remedy], the raven came to him and beat him with his wings on his cheek saying: "After they have robbed thee, what hast thou to do with them? And why doest thou tell them the remedies?

1) The week in Tigrē is called *sāmen* which means "eight days." To harmonize this number with the seven days' week, Sunday is counted twice.

2) I. e. a certain contagious disease of the camels.

3) In the *Šeʿeb* (Sceb), south of the Mänsaʿ territory.

May thy brother die!" Then Dah became silent without telling them all the remedy. The reason why the raven advised Dah thus is this. [He said to himself]: "If men do not know the remedy [for the diseases] of their camels, these will die; and I shall get my food from their bodies or from the place where they are killed;" thus he thought, giving advice in his own interest. And by means of this his advice, when the camels die (away from men) of the *ged'ō* disease, he gets his food, until the present day, from the place where they are killed or from their bodies. Dah has [the vision of] his camels ever before his eyes, and every night he passes crying *'err 'ōhō' 'ōhō' 'eššˑ*.[1]) And when the camels have the scab, men do as Dah has advised them: they rub them with stones and then smear them with tar. But the remedy for *ged'ō* men have not learned, because when Dah was to tell them the raven beat him on the cheek, so that he became silent. And until this day [the camels] die of the *ged'ō* disease.

And now they say, as a proverb, of a man who in the midst of some thought suddenly interrupts the speaker (of the thought): "Thou hast become like the raven."

55. P. 70.

Thinking of how the camels had been the property of Dah and of how they belong now mostly to the Šaraf[2]) among men, Edrīs wad Šāwer of Ḥabāb sang this song:

"Derhōyit[3]) and I were tripping and trailing.
The cattle are ours, but the camels belong to Dah and to the Šaraf.

1) The shout of the camel-drivers.
2) I. e. the descendants of the prophet Mohammed.
3) The name of his cow.

For the lean ones among them we cut grass, and we do not give them away rashly.
When their limbs are broken, we attend them and let them pasture slowly.
The army that comes to raid them we await, and our wrinkly shields are cut [by the enemy].
When they are thirsty at the river, we borrow blood from our company." [1])

56.

THE TALE OF THE LEOPARD IN HIS OLD AGE.

When the leopard grew old he became gap-toothed; and he had no means of killing the wild animals nor the goats. So he shrivelled up with hunger; and while he was cowering, shrunk up in this way, he saw goats roaming about near him. But he had no teeth to kill them with since old age had come upon him; and he remembered the meat which formerly when being of young age he used to eat after killing the goats, and in his sadness he sang this song:

"Woe is me! O dark Nālī! [2])
I am too old for the meat of the goat:
The two kidneys, the two arm-muscles;
The heart and the dark liver;
A bunch of entrails spread on the rock!"

P. 71. And the goats were mocking at him. And when he had sung this, his soul left him. Now they say as a proverb: "When the leopard grows old, the goats mock at him."

---

1) I. e., we fight in order to have our cattle drink first, and we kill some of the others, so that we "owe them blood" in the feud.
2) The name of a goat.

57.

OF WHAT THEY TELL ABOUT THE CHAMELEON.

Of the chameleon some medicine is obtained. This [animal] changes its colour all the time. And a man who is smitten with head-ache sits down and wraps himself up in his cloak; then [others] catch a chameleon and put it on his head. And when creeping on him it has changed its colour, it has taken away the disease of his head, they say. Thereupon they take it from him and throw it away. And in this way the head-ache leaves him, they say. — But the [chameleon] is poisonous, and camels that eat it with the foliage die; and then [men] say: "They ate chameleon[s], so they died."

58.

OF THE DEBBĪ. [1])

The so-called *debbī* is a wild animal; its height is less than that of a dog. They say that it frightens all the wild animals. Once upon a time a man went down to a lonely river to fetch water. But at the river he found all the eatable and uneatable animals drinking. So the man hid himself in a certain place until all the animals had drunk and gone away. But while the man was hiding thus he observed all the animals. And after all had drunk, each went to its place. And the elephants were romping together, and the lions together, and the hyaenas together. And they all were P. 72.

1) I have not been able to identify this animal; following the etymology of its name one is led to assume that it might be some small variety of the bear family; the common large bear (*Ursus arctos*) does, of course, not occur in Abyssinia.

scuffling each with its kind. Now while they were in this state, the *debbī* came down to the river. And when it came, all the animals became wildly excited and fled instantly; and all left the river-bed. The man was very much astonished and exclaimed: "Thy wonder, God! What is this?" Thereupon the *debbī* came down to the well, and after it had drunk it went up; then it wallowed at a certain spot, and went out by the way in which it had come down. Now, when all had gone away from the river-bed, the man rose from his hiding place wondering that all the eatable and uneatable animals had fled from the little one. He drew water from the well and started on his way. But then he thought: "I had better [try to] find out exactly of what sort that is which has put them all to flight." And he came to the place where it had weltered, and there he found a hair. Then the man took the hair and tied it up with a knot in the corner of his cloak. Afterwards when he entered a village, all the people of the village fled from him. But the man did not know for what reason they fled from him. And he went to another village; but that village also fled from him. And the man was frightened and said [to himself]: "What have I become that all flee from me as from a madman?" But of the people of the village a brave and courageous man stood before him and shouted at him saying: "Thou man, what hast thou with thee by which thou puttest us to flight?" The other replied: "I have no weapons; on the contrary ye flee from me by yourselves!" Again the man said to him: "No! Hast thou perhaps some root with thee?" Then he thought of the hair and answered him: "I have no root; but I went down to a river-bed, and because I found there all the wild animals I hid myself until they made room for me. And from my hiding place I

observed this: a little hairy one smaller than a dog came down to the river; and when the animals saw it, they all fled from it, even the elephants. And after it had drunk from the well and gone up, it wallowed at a certain spot. Thereupon, wondering very much, I took a hair from its wallowing place, and it has been in the end of my cloak until now." And the other man bought the hair from him with money. Then he sewed it up in a leather-case, and it became a talisman unto him; and he hung it around his neck. And the people of every village and tribe were afraid of him. Whatever he took raiding he brought in; and when his village was raided he made [the raiders] give up [their booty]. And there was nobody who could stand before him in a fight. But afterwards when he lost the talisman with the hair, warriors killed him, they say. And now men say of a man who has something frightful about him: "He has probably a hair of the *debbī* with him." — This *debbī* is only seen at times; and then everybody, be it man or animal, flees from it. But he who finds some of its hair fallen [on the ground] and carries it on his body, is feared by all men. And the abiding-place of the *debbī* is generally [the region of] the Barka; but it is not often seen. P. 73.

59.

OF THE WOLF. [1])

There are wolves in the Tigrē country. And sometimes [one of them] kills a goat, or when they are many, they kill a cow. And men make them give up what they kill; but they do not take and throw a weapon or a stick or a stone at them, but they throw only pebbles at them. If the P. 74.

1) I. e. probably Lycaon pictus.

wolves do not heed them, but refuse to give up what they have killed, and eat it, [men] do not wound them with iron or wood or stones for this reason: when the wolf is wounded he sheds blood, and then he dips his tail in the blood and flirts it at him who wounded him. And that man dies if the blood touches him. For this reason they do not throw at the wolves anything but pebbles, because they are afraid of their blood. And so far nobody has ever killed a wolf. And the wolves do not kill men either; but they threaten to kill them. The wolves live in packs, or [sometimes] they go singly. They are of all colours, and their height is like that of a dog. Men say as a proverb: "My blood is the blood of a wolf," [i. e. it kills him who sheds it].

60.

OF THE LIZARDS.

The lizard called *šellĕḥētat* (Seps chalcidica?) belongs to the boys; and the lizard called *ga*^{c} (Lacerta agilis?) belongs to the girls. Now, *šellĕḥētat* says: "May the boys be many and the girls be few!" *Ga*^{c}, however, says, because it belongs to the girls: "May the girls be many and the boys be few!" And the boys, because the *ga*^{c} has cursed them, throw stones at it whenever they see it, and kill it. And every boy when he has killed one says to his companion: "This is thy bondsman." And the other kills another *ga*^{c} in order to avenge his bondsman. Acting in this way they kill many of them.

P. 75.

61.

OF THE BIRD *QERQER* AND HER SON ḤĀMED.

There is a bird called *Qerqer*. And she had a son called Ḥāmed; and Ḥāmed wad Qerqer was killed by the bee-

And because the bee has killed her son, *Qerqer* goes to work to take revenge for him; in order to destroy the bee and her children, she does thus: when she sees the bee enter the hollow of a tree or a hole in a rock or a hanging nest [in a tree], she leads men thither. Thus, when she sees a man passing, she flies around the man without ceasing and calls until the man follows her leading. And if the passer-by understands her call, he says: "Good luck, mother of Ḥāmed! My son is Ḥāmed. Let us avenge my son and thy son, if God allows it." And while in this way he calls her and she constantly calling leads him to the place of the bee, she flies forward and backward until the man sees it. Thereupon when the man has seen it, she goes away. And the man kindles a fire, intoxicates, [as it were,] the bees with the smoke and takes out their honey. And *Qerqer* leading men in this way shows all the places of bees that she sees. And many of the bees and of their children die because of the fire of the honey-gatherers. And in this way *Qerqer* avenges her son, and until the present day she shows the way. But sometimes she cheats and leads to beasts of prey or to serpents.

62. P. 76.

OF THE GUINEA-HEN AND THE PARTRIDGE.

They say that the guinea-hen is a Christian; her colour even resembles [that of] the cord of the Christians, [1]) it is dark[-blue]. — And the partridge is a Mohammedan; for it cries at the time of the Mohammedan prayer, that is to

1) The Abyssinian Christians always wear a dark-blue cord around the neck; on this cord they usually hang a cross, an ear-spoon and a thorn-extractor.

say, in the morning, at noon, after noon, at sunset, and sometimes even at the time of the evening-prayer. Then it prays, for it is a Mohammedan, they say.

63.

OF THE SERPENT CALLED ḤEWĀY.

Among the serpents there is large snake called *ḥewāy*. His colour is white, and his eyes are big. Now this *ḥewāy* kills by [his] leer, be it a man or an animal. But if men, before *ḥewāy* looks at them, notice him first and run away closing their eyes tight, they are saved from him. If, on the other hand, *ḥewāy* sees them first, be it a man or an animal, they die suddenly on the spot. But he is not seen very often. They say that in the days of old some people died of his glance. Once upon a time *ḥewāy* drank water from a well. And after him cow-herds came down there and drew water for their cattle out of the well into the trough. [1]) And when the first division of the cattle had tasted the water, they fell dead. The herdsmen went with the rest of
P. 77. their cattle to another well and watered [them] from it. And the first well they called "the Well of Ḥewāy", as it is told; but they did not see *ḥewāy*, it may have been merely an imagination. [2]) And men say cursing: "Drink [from the Well of] Ḥewāy!" And again of a man with the evil eye they say: "His face is [like that of] *ḥewāy*; it is disagreeable."

It is very likely that this legend of the snake *ḥewāy* is the last survival of an old Semitic serpent myth, the same that found its way into the Hebrew legend of Paradise. The name *ḥewāy* is of special interest; it reminds us at once of the Hebrew name of Eve. Here, in the Tigrē legend Eve and the

1) The trough is excavated in the ground near a well and plastered with mud or clay.

2) Literally: it was with [the words] 'perhaps it is he'.

serpent would be identical; this has been suggested for the Hebrew legend also; cf. Gressmann, in *Archiv für Religionswissenschaft*, X, pp. 358 sqq. It may be added that the name *ḥewāy* in Tigrē has no explanation and, therefore, seems to be either a foreign word or rather a petrified remnant of an older period of the language.

64.

OF A CERTAIN BIRD AND HIS WIFE.

A certain bird had a wife called *em-kaleb*. And she became sick and was near unto death. Her husband said to her: "Now when thou art dead, shall I kill the funeral victim for thee, or shall I hold up thy name by saying wherever I go, all the time "my wife *em-kaleb*"?" She replied: "Hold up my name!" Thereupon she died; and ever since the day of her death until this day he says all the time: "*essīćē* [1]) *ʾem-kaleb*", and his call sounds like this. And his name is *ʾessīćē ʾem-kaleb*. And men say as a proverb of a man who makes but one word to dwell in his mouth: "But that is really *ʾessīćē ʾem-kaleb*.

65.

OF THE BIRD CALLED ŠŪKŠŪK.

This bird was once a human being, and she was a bride. Her father-in-law and mother-in-law sent her down to water the donkeys. And when she went down and was watering [the donkeys], a band of robbers attacked her and killed her, and they went away driving the donkeys. When the bride P. 78. was dead, her soul became a bird and remains a bird until now. And all the time when she calls she says: "My father-in-law, my mother-in-law told me to water the donkeys,

1) I. e. "my wife."

šūk-šūk-šūk." [1]) And her call sounds like this. And all the time she calls like this at lonely places or near a river-bed. And from her sound her name has been called *šūkšūk*. [This is what] they say.

66.

OF THE BIRD CALLED MASMĒRĀYĒ-MĪ-TĔDARRARA.

This bird and her son were human beings. And her son was called Masmērāyē (Masmar). [2]) He went on a journey and then spent the night at a village. But the people killed him at once without giving him a meal. His mother died in sadness and grief over her son, and her soul became a bird. Now until this day she passes night after night until the morning calling: "*Masmērāyē-mī-tĕdarrara*" [i. e. what meal has had Masmērāyē?]. And her voice is heard like this. And for this reason her name is called *masmērāyē-mī-tĕdarrara*.

67.

THE RACE OF THE HYAENA.

The hyaena is of the race of a certain tribe called Aglemba. The tribe of Aglemba lives everywhere. Now the hyaena was created out of this race. The names of the hyaena are thus: Aglembāyit; the Stupid One; the Clever One; Šable^{c}; [3]) Em-šōme^{c}; [4]) the Driveler; Šūllet. [5])

---

1) This is used to make the donkeys drink while watering.

2) Masmar is a man's name. The form *masmērāyē* is a hypocoristic chosen to imitate the bird's call.

3) Šable^{c} ist a surname (*seqrāt*) used by the Aglemba for their daughters.

4) "Mother of Šōme^{c}"; Šome^{c} is probably a *seqrāt* for the sons of the Aglemba.

5) Fem. of *šūlūl*, a name of the *Hyaena crocuta*.

68. P. 79.

THE RACE OF THE FOX.

The (name of the) fox is sometimes also called ʿĀmer. His race is, as they say, of the Regbāt; and ʿĀmer the Fox is a Regbāy. The tribe of the Regbāt is everywhere. Now they are no longer a tribe by themselves, but being counted as Tigrē they are scattered all over the country. And they are strong and courageous even now. Why it is that they call the fox the brother of the Regbāt nobody knows; but until this day they call him Regbāy. Once I heard a certain story, and it is like this. Two men were soldiers with the Italians; and one of them was a Regbāy, but the other one was of another tribe. The latter killed a fox with his gun. Thereupon he said to his companion, the Regbāy: "I have killed thy brother, the fox." The Regbāy replied: "It is not my brother whom thou hast killed; it is a wild fox." The other: "No, it is thy brother whom I have killed." The Regbāy: "Now, if it is my brother whom thou hast killed, my brother shall be avenged!" He spoke and killed him with his gun. — Now those animals of whom they tell that they were of some tribes of men, are not really of human race; only they tell thus in the tales of old.

The Abyssinian "fox" is, as I have said in the Preface, the jackal. Now in Arabic the hyaena is called *ʾumm ʿĀmir* "the mother of ʿĀmir". Since the hyaena and the jackal are often seen together and since the former is the stronger one of the two, it is not strange that the hyaena should have been called the mother of the jackal.

69.

THE LEGEND OF THE MONKEY, THE BEETLE, THE WASP, THE FLY, THE LIZARD, THE FROG, AND THE ṢĀYÄT-TREE.

All these were human beings. The monkey's tribe was

P. 80. that of the Nabab; and the tribe of Nabab lives until now among men. The beetle was an Asfadāy; and his family exists until this day. The fly's tribe again was that of Aytama; Aytama is a [human] family. Now the others were men also but, their families are not known.

These, then, the monkey, the beetle, the fly, the lizard, the wasp, the frog and the ṣāyät-tree were together. Thereupon they went to war together, and they found the camels of a prophet. Out of the camels they took a she-camel called Arbal; and after they had gone away with her they killed her at a den. [1]) The monkey was wearing a red calf-skin, tied around his waist, and the wasp was girded with the sheath of the dagger with which he skinned, and they were skinning the she-camel together. And the beetle was disemboweling [it of] the stomachs and the intestines. The fly was rubbing his head with fat. The lizard they had made a look-out on a high place; and the frog they had sent with a water-skin. And the ṣāyät was cooking the meat which they prepared. Thereupon the people of the prophet who went to bring back the camel came to them following the tracks and made them give up the meat. And the prophet with his people cursed them, so that they were changed from human beings to wild animals. The red calf-skin which the monkey was wearing was attached to his body; and this is the red [spot] that is now seen on the buttocks of the monkey, for it was changed into a part of his body. And the beetle, in the same way as he was then disemboweling at the den, is now always at the rubbish-places. The wasp again, because he was [then] girded with the sheath of the dagger, has a thin waist until now. And the fly who was at that time rubbing his

1) I. e., a hidden place where robbers kill and eat their booty.

head, has got this habit forever and rubs his head with his hands. And the lizard just as he was then a look-out watch P. 81. on a high place, is now always to be found on the tops of rocks, lifting and putting down his head. And in the same way as the frog had been going to the water, his work and his life have come to be always in the water. And ṣāyät the cook was changed into a tree, and has become a ṣāyät tree from which everybody cuts or breaks [something]. [1]) And by this curse they were all changed. And the prophet and his people said even to the meat of the camel: "Become stone;" and it became a stone resembling a camel. And the stone is there until this day. And the whole place was cursed, and until now it brings forth no grass. And the name of the place was called Meḥerād-Arbal [i. e. "the place where Arbal was killed;" it is in ᶜAd-Taklēs].

70.

A SONG OF ḤAMÄD-LŪL WAD ᶜEĠĒL OF MĀRYA.

Wondering about the tribes of the wild animals and also about their creation he sang thus:

"My Lord created the lion and the elephant; the leopard he
created and the hyaena.
It is he who created this beetle, the stubborn Asfadāy.
He created this ant and this fly of the Aytama tribe.
Even this butterfly that moves along trembling.
He created this three-worm, that builds its house of wood.
Do not believe that I forgot thee, o jackal of the Regbāt tribe.
The white kite of the Weqēn tribe, and this monkey of the
Nabab.

1) The *ṣāyät* tree has no edible fruit and may be cut at any time; its wood is not much good either. Sometimes a worthless woman is also called ṣāyät.

It is he who created this lizard, and this hyaena of Aglemba.
He created the rhinoceros and the buffalo; the antilope [1]) he created and *ḥewāy*. [2])
This ostrich he created, that with its young hurries like a peal of rain.
P. 82 He created the *wās* [3])-bird, the Regbō, [4]) and this bull-antilope. [5])
The wasp he created and the bee; the bug he created and the gnat.
I praise thee, my Lord, the creator who makest all."

71.

KEFFĀL WAD BAKĪT OF ḤABĀB

sang this song about the wild animals in answer to Ḥamäd-Lūl.

"Man does not know it; for these wild animals are hard [to understand].
The brownish wild-goat [6]) fills the milk-pail and keeps back some.
The frog swells in pregnancy, [as] they told us; and the lower part of his body hangs down.
The dwarf-antilope [7]) is the chosen one among her relatives; we disguise her with dung. [8])
The lizard and the turtle who put their heads in and out.
The long-toothed cow of the Christians [i. e. the wild boar], who lost her udder by the *ḥabel* disease. [9])

---

1) Oryx leucoryx. 2) See above, p. 82. 3) A small brown bird with white breast; cf. No. 122, 1. 4) Seqrāt of the Regbāt for their daughters. 5) Strepsiceros capensis. 6) Oreotragus saltator. 7) Cephalophus Hemprichii (?) 8) So that a man wo has the choice of the flock does not take her, but leaves her to us. 9) Cattle-disease, by which the udder grows small and the teats close up.

The wide-eared cow-antilope, [1]) stalking slowly with her
dry cows.
There is nobody to milk her; she becomes dry and she keeps
back some.
Protect me, my Lord; for men lie purposely.
We have not seen this with our eyes, nor heard it as a message."

The poet does not pretend to have seen or heard this, but he protests not to lie purposely, and he asks God not to count it as a sin, if it should prove not to be true; what he tells about the animals is from his own imagination, it may be true or not.

72.

THE LEGEND OF GOD AND THE HUMAN RACE.

God said to men: "Multiply on earth and bring forth and become families!" And the human race multiplied very much. But they revolted against God. Then God said to men again: "Well then, man, bring forth and bury, that thou be ill and grieved!" And by this curse the human race brings forth P. 83.
and buries until this day. [This is what] they say.

73.

THE LEGEND OF THE RŌM, THE GIANT PEOPLE.

The people of the Rōm were living with their cattle everywhere. And the wells from which the Rōm watered their cows were very deep, about of the length of a packing-rope. [2]) And every Rōm man when watering his cows used to draw [the water] putting his one foot in the well and the other in the trough; and his water-vessel was the entire hide of a bull. When he ate he was never satisfied; and he milked

1) Literally: *matēla*, i. e. name of a cow; cf. below No. 96, 6 and No. 100, 41. Here the female Strepsiceros capensis is meant.

2) The rope used for mule-loads is 10—12 m. long, the one for donkey-loads 7—8 m.

his cattle into [a vessel made of] an elephants's skin and drank it; and he killed one cow for every meal, and without cutting her into pieces, he roasted her on a wood-fire and glutted her down. And when he gathered wood for his fire, he tore the ᶜaqba tree [1]) out with its roots and shoved it into the fire. — And at a certain place there was living a man with his wife, [both] of the now living mankind. Now the wife abused the man and said to him: "What [power] hast thou? Thou canst not raid the cattle of the Rōm!" The man replied: "Now if I do note take some of them and come back [with them], I shall be a weakling according to thy word!" And the man went to the Rōm, and came to a Rōm man, a cattle-owner. And he sat down near his cattle. When the giant saw him, he went straightway to him and greeted him and asked him: "From where art thou?" The human manikin answered: "I am from such and such a place." Thereupon the giant tore out the ᶜaqba trees and put them together [like the spokes of a wheel] for a fire. Then taking the elephant's skin he milked all his cows. When the visitor
P. 84. saw his doings he was frightened and said [to himself]: "Who can raid this man's cattle?" The giant having milked [his cows] said to the man: "Take [and] drink!" But the man was not able to receive [and hold] the skin and the milk. Thereupon the giant seized it and gave him to drink. But when the man had drunk a little, he said: "I am satisfied now!" The giant said: "Drink! How canst thou be satisfied not having [even] begun?" The man said: "I am satisfied; this is my limit." And the giant went away with his milk saying: "What sort of a manikin art thou? Thou hast no belly!", and he drank it himself. Thereupon he

1) I. e. Acacia spirocarpa.

killed a cow and roasted her; and for his visitor he tore off a hind-quarter and gave [it] to him. And after the man had eaten a little of it, he said to him: "I am satisfied." But the other glutted all the meat of the cow. Thereupon belching he said: "Praise be to God! This little locust has made us belch." And when the man saw all this he said all night: "Thy wonder, o God!" The next morning the giant asked him saying: "Why art thou come and what doest thou wish?" The man replied: "I have become poor, and I am come to tend this thy cattle." But the other said: "What power hast thou to tend my cattle? Thou canst not water them nor carry the skin into which they are milked. But live from these cows!" And he gave him a few cows. The man returned with the cows to his wife and said to her: "I have taken away the giant's cows." And when they were living together, the wife said to her husband: "Now since thou art courageous, take [again] the giant's cattle away!" And the man went to the giant. Said the giant to him: "Why art thou come? Have I not given thee cows to live from?" The man answered: "Those cows have perished. Now make me thy herdsman; I can tend thy cattle." The giant said: "Very well then! We shall see whether thou canst." Then he said: P. 85.
"Drive the cattle!" and giving him the bull-skin he added: "Take it down and water them from my well! But this my daughter shall go down with thee to hold back the cattle [while they are not drinking]. Do not let her draw the water of the well: descend thyself into the well and water [them]!" The man with the giant's daughter driving the cattle went down to the river-bed. Thereupon when he saw the depth of the well, he did not know what to do: if he went down he would find nobody to take [the water] from him; and if he went up, he could not reach the water. Then he let down

the bucket of the bull-skin into the water, but when it was wetted and he wanted to lift it, he could not [do so]. And the cattle grew very thirsty. Thereupon the girl said to him: "I shall water the cattle the way my father waters them. Then wipe the sand of the well thoroughly off from me, lest my father see it and kill thee!" The man said to her: "I shall thoroughly wipe it off from thee." Now the girl descended into the well, and she put her one foot into the water and the other into the trough, and drawing [the bucket] she watered the cattle. After she had come up from the well, the man wiped the sand off from her. When they came home toward evening the giant asked: "Have the cattle drunk?" The man replied: "Yes, I have watered them myself." But the giant said to him: "How couldst thou thyself? Probably thou hast made my daughter draw [the water]." The man: "I have watered them myself; she has only kept back the cattle for me." Now the giant looked for sand on the body of his daughter, and searching her, he found some grains of sand in her ear. And he said to the man: "Thou hast made my daughter draw; is this not sand?", and he sprang upon him to kill him. The man fled and came to another giant and asked for his protection; that giant was ploughing. The other giant running after him came to kill him. But the giant
P. 86. who was ploughing said: "He is my client, I shall not give him to thee!" And when he refused him to the other, the giant tore up a baobab tree to kill his brother, and came toward him. But the other put his client into the fold of his cloak at his waist and went straightway against the other with his ploughing instruments. And they struck each other and wounded each other. Thereupon their friends came and reconciled them. The other returned home, and the ploughman stayed with his client. Then, in his anger he prepared

his pipe and smoked; he opened his belt and took the man out of the fold. But he had been crushed and was dead now. Then [the giant] was frightened, but afterwards he said: "Be like fenčīč, [1]) thou manikin! For thy sake I have been fighting in vain, since thy soul is as weak as this!" — The tribe of the Rōm used to migrate everywhere and to pasture their flocks. One giant once when migrating from his camping place sang thus:

"But treasure was left at Af-Meṣeb, [2])
At thy right hand under the protruding rock:
Gable-beam and cross-bars and eight poles!"

For he had hidden his belongings at a certain place. The Rōm people are said to have been great singers.

The giant-poet speaks of his square house which he had been obliged to take down when leaving Af-Meṣeb; such a house is a great treasure. Its wood he hid at a secret place; this wood consists of the beam in the gable the crossbars in the upper past of the wall and the carrying poles in the lower part.

74.

OF HOW THE RŌM CAME TO AN END.

While the giants were living on and on, the time of their end was ripe. And God gave the tribe of the giants the choice of one of these two ways: "Shall I now make you perish by a blessing or by a curse? Which do ye wish?" P. 87. And the tribe of the giants said to God: "Now then, since thou art to destroy us, let us perish by a blessing!" And God said to them: "Perish by a blessing then. Your wives shall bring forth male children unto you; your cows, however, shall all bring forth female calves unto you!" And all came to pass as God had spoken. Their wives brought forth only male children; and when they grew up they found no

1) A small bitter herb. 2) A locality in Bēt-Šaḥaqan.

wives to marry, for their whole tribe had begotten male children only. And all their cows brought forth female calves; and when they grew up they found no bull to cover them, and they died, weak from old age. Then the tribe of the giants assembled to hold a council: "What shall we do now? Our sons have found no wives to marry and they shrivel up in old age, and our offspring has diminished. Our cows have found no bull to cover them; they have had no milk nor covering." Thereupon they decided thus: "Let every one dig his grave and put the stones of his tomb together like a hut [1]) over it, but let him leave a door in it. Then let him enter through the door with all his property and close the door!" And every one went to his place to do thus. And they did thus. Every one of them dug his grave and built up the stones of his tomb like a hut over it, and left a door to enter by it; and taking whatever he owned and his cows he entered his grave and closed it. And in this way they all perished at the same time. And their tombs are to be found until this day everywhere, those that have heavy and large stones (Fig. 11). But they have left no known village or settlement, because they were uncivilized and roaming herdsmen only. And now they say as a proverb when the rain grows plentiful beyond measure: "O Lord, do
P. 88. not let us perish by blessing like the giants!" And again as a proverb they say: "Does a man dig his tomb like the giants? On the contrary, his people bury him."

75.

OF HOW GOD TAKES CARE OF THE CHILDREN.

When God created the little children he gave them the

1) The "huts" have the form of a cone or a round pyramid.

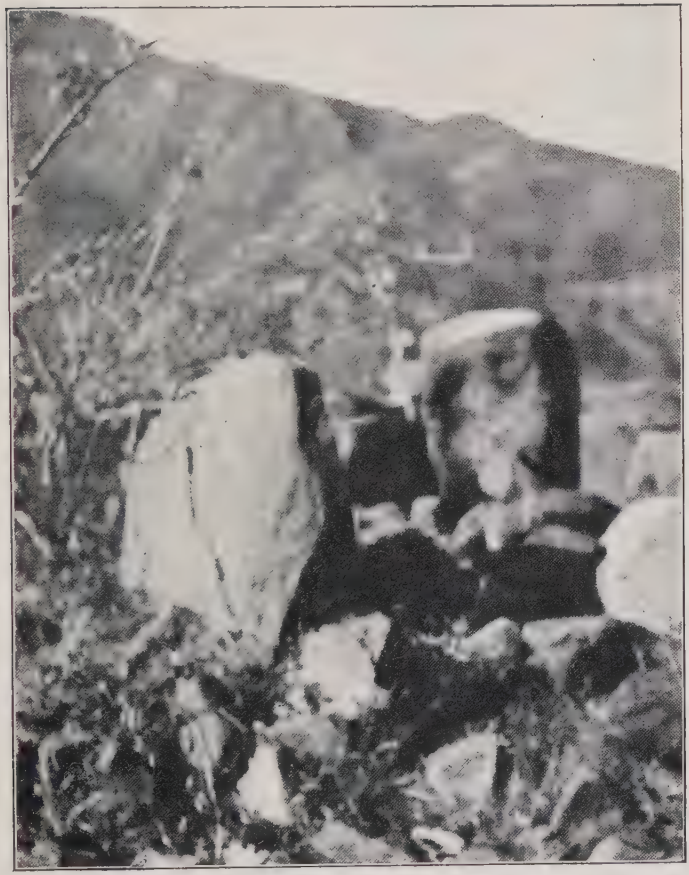


Fig. 11. A "Tomb of the Rōm" (p. 94).

choice [of one] of two gifts: "Shall I sew every morning a [new] cloth and give it to you, or [make you] to rule over your father[s] and mother[s]?" And the little children chose to rule over their parents. And for this reason the children when they are little rule their parents and cry to them and try to get their will whatever it be. And the parents are under their rule; and they obey them and whenever anything happens to them, they are grieved about them. And they say as a proverb: "He who begets loses."

76.

THE TALE OF A MAN WHO KNEW THE LANGUAGE OF ALL THE ANIMALS.

God gave a man knowledge of the language of [all] the wild and domestic animals. But he said to him: "Whatever thou mayest hear of the language of all the animals, do not tell it to men; when thou hast heard it thyself keep silent; if thou tellest it, then thou shalt die." And the man said: "Very well." And the man knew the language of all the animals, domestic and wild; and whenever he heard it, although he knew the meaning, he kept silent. Then, one day, the man said to his wife: "Let us lie down that we may rest a little!" And when they had lain down two kids that where in the house said to each other: "Let us lie down, too; our masters are also lying down." When the P. 89. man heard their talk he smiled. And his wife said to him: "Why doest thou smile? What hast thou perhaps done unto me that thou hast smiled?" He answered: "I have smiled at myself, not at thee." His wife said: "Tell me then why thou hast smiled." Now the man feared death if he should tell her; so he said to her: "I have smiled for nothing."

But his wife continued: "Either tell me about what thou hast laughed, or leave me!" The man, however, did not know divorce, and he wanted to tell her. But he said to her: "Wait that I tell it to thee!" Then he prepared himself for his death: he shaved and bathed; and he brought the cows for his funeral sacrifice and tied them. But one cow of them he killed, that he might himself taste the meat of the cows of his funeral. And when the cow was skinned, the dog of the man took a piece of the vertebrae and ran with it into the side-room to gnaw it. Thereupon another dog came to that dog to gnaw the vertebrae with him. But the dog drove him off from the bone and snarled at him to scare him away. And the other dog said to him: "Of [all] the masters thy master is most despicable who ties the cows of his funeral sacrifice instead of divorcing his wife. And of [all] the dogs thou art most despicable, who keepest away thy brother from the bone!" And after he had spoken thus, he went off. The man heard the words which the dog said, and he knew that it was easier for him to divorce his wife than to die; before that, he had not known much of divorce and had chosen death instead. So the man divorced his wife and was saved from death. And from this time onward divorce became customary. [This is what] they say.

P. 90.

77.

THE TALE OF MOUNT GÄDÄM. [1])

Once upon a time all the mountains held a council saying: "Let us go down to the low-lands!" And when they rose to go down, mount Gädäm was the first to set out, and

1) Near Massaua, a solitary mountain on the coast.

going onward his one end was planted in the sea without his knowing it. Now the sea was upon him so that he could not march on; and his one end was firm in the ground so that he could not return. So he shouted and said to his company: "Let every one of you stand still at his place!" And all the mountains back of Mount Gädäm stood each in its place, and they are there until this day. And for this reason Mount Gädäm is ahead of all the other mountains on the sea-shore. And they say as a proverb: "Do not make a mistake, let each one stand in its place, said Mount Gädäm." And as another proverb they say: "We have been mistaken like [Mount] Gädäm."

The people of the Mōṭā^{c}at district [north-west of Massaua] tell other stories Mount Gädäm.

78.

THE TALE OF A MAN AND HIS WIFE.

A man was living with his wife; and they had a dark-coloured she-camel. They used to tie her fore-legs [1]) near their door, and there she used to spend the night. And the wife of the man became with child. And she bore a boy, but the boy's colour was dark, while his father and mother were red. Said the man to his wife: "This is not my son. Thou hast probably born him by some one else, so that his p. 91. colour has become dark. Since we are red, he would not have become dark; but a dark man has begotten him by thee." And the wife replied: "He is thy son. I do not know any other man!" But he insisted; "[He is] not my son," and rejected him. The wife said: "He is thy son only, rear him!"

1) Shank and thigh of the camel's fore-legs are when folded tied together, each side by itself, so that the camel cannot rise and run away.

They quarrelled and went to the judge and said to him: "We have begotten this boy; and we are red, but he has become dark." The man said: "I have said, because he has not turned out [to be] of our colour, he is not my son." The woman said: "I have told him: 'He is thy son; I do not know any other man'; but he rejected him." After the chief had heard the talk of both of them, he said to them: "Have ye a dark relative?" They replied: "No." He continued: "Among the animals what dark beast do ye possess?", and he enumerated them all to them. They said: "We have a dark she-camel." Again he asked: "Where does this your camel stay?" They answered: "She stays with us. Every evening we tie her fore-legs near the door-post of our house, and then she passes the night." The judge said: "And before all [other things] ye look upon her when ye have risen?" They answered: "Yes." Thereupon the judge said to them: "Because ye have looked every morning upon the she-camel, your son has become dark on that account. And the boy is thy son, take him," said he to the man. And the man received his son, and he and his wife were reconciled and reared their son together. [This is what] they say.

79.

OF A MAN WHO TOOK AN OATH ABOUT FOUR THINGS TO CARRY THEM OUT.

A man swore he would carry out these four things: not
P. 92. to refuse [a request]; not to lie; not to be jealous; not to flee [from danger]. And after he had taken the oath about them, his father-in-law, the father of his wife, tempted him in all of them. In order to make him break his vow not to refuse, he sent every stranger to him whosoever it was, so

that his property should be exhausted. But he entertained every stranger that came to him, and finally when his property was exhausted, he killed his saddle-camel for them. After that he became stripped of everything, and he had reached rock-bottom. But he had carried out his vow and given away all his property. Now his father-in-law having been foiled in this, tried him in his vow about lying: he sheared a young camel on one side and said [to his servants]: "Pass by him turning the shorn side towards him!" And after them, he sent messengers to him, and they asked him: "Have they passed by here with a shorn young camel?" But he answered them: "That side which was turned towards me was shorn; but the other side of it God knows, I have not seen it." And another time he had butter smeared on the outside of a wooden bowl and sent [people] to pass by him with it, while it was closed [with a cover]. Thereupon he sent a messenger to him asking him: "Has a man passed by here carrying his polenta with its butter?" He answered: "The outside of the bowl was smeared with butter, but what was in it, God knows." His father-in-law thought: "Now I shall try him about jealousy," and said to him: "Come, let us play *wad-arba*^{c}." [1]) And after they had sat down opposite each other to play *wad-arba*^{c} together, he went and took a woman and said to her: "Sit down near us and kiss me all the time so that this man may grow jealous." And the woman kissed him all the time, but the man did not grow jealous; and after they had finished the game they parted from each other. Now his father-in-law thought he would try him with P. 93. regard to fleeing [from danger]. Their villages were distant

1) I. e. the *manqale* of the Arabs; cf. LANE, *Manners and Customs of the Modern Egyptians*, Vol. II, London 1846, p. 51 seqq.

from each other about as far as a horse runs. He sent a messenger to him saying: "I have fallen sick, and my remedy is with thee: boil coffee in thy house, pour it at night into a cup, and come to me [with it]!" And on the road he made some men to lie in ambush for him and said to them: "Treat him so that he may become like one who flees!" The other after having prepared the coffee poured from it into a cup, and when, armed and holding the cup of coffee in his hand, he was on his way to the house of his wife's father, he met the ambushed people on the road. And when they sprang upon him in order to make him flee, he put the cup firmly on the ground, drew his sword against them and put them to flight. Then he took his cup and brought it to his wife's father. And his father-in-law saw that he had carried out all his vows, and knew that he had sworn nothing in rashness. Then he wished to make him a gift and said: "Wish, what shall I do for thee?" The man said to him: "I wish [that thou mayest] take thy daughter from me, sending a beast of burden and people [to take her]!" And in this way he divorced his wife in his rage because her father had tried him in all these things and had intended to make him a liar.

80.

THE TALE OF JACOB AND JOSEPH.

These two were brothers; and the one was living in the eastland, and the other in the westland. But before they had thus become separated, they had been living together. And after their separation they had passed a long while without seeing each other. Thereupon they longed for each
P. 94. other, and in order to see each other each left his country

thinking: "I shall visit my brother." And while they were on the way without knowing each other's condition, and while the one was coming from the east, the other from the west, they suddenly came upon each other. And since it was night each one of them took the other to be an enemy, and drawing their swords the one struck shouting: "I am Jacob," and the other struck shouting: "I am Joseph." But between them there was a stone, and the strokes fell upon it. After this, they recognised each other and fell upon each other's necks and kissed each other; and they parted safely. And the rock of the sword-strokes is seen there until this day. And one stroke is seen on the east-side, the other on the west-side. And it is called the "Stone of Jacob and Joseph." And they say as a proverb, when two suddenly meet each other: "We have become Jacob and Joseph."

Jacob and Joseph are, of course, Biblical reminiscences. The tale of the two brothers who suddenly meet without knowing each other, is known in the Mänsa^{c} tradition as well as in that of many other countries; cf. Conti Rossini, *Tradizioni storiche dei Mensa*, p. 34, and my *Specimens of the Popular Literature of Modern Abyssinia*, in the *Journal of the American Oriental Society*, 1902, p. 53. The "Stone of Jacob and Joseph" is in the Mänsa^{c} territory, about two hours north-west of Gäläb.

81.

OF THE MÄNSA^{c} COUNTRY.

It is also called Haygat. Haygat is a better country than others; for it has the winter-rains and the highlands [with their summer-rains]. That is to say, the Mänsa^{c} country has every year two ploughing seasons during which it rains. And for this reason they harvest twice, and cattle thrive very well there, and the cows calve twice a year, and their owners drink their milk. And they praise the country for being a very good pasture for cattle. They say: "The abode

P. 95. of cattle is Haygat as well as ᶜAygat." — ᶜAygat is the country of the Bēt-Maᶜala, [1]) and it is also very good pasture —.

The Mänsaᶜ begin ploughing in the highlands in this way: in the middle of the month of Mekke'ēl-ḥagāy (i. e. June) or towards its end they prepare their oxen, their ploughing implements and their seeds. And then, a certain man, who is a son of the tribe and who has good luck and whose plough-stick is lucky, or some-one of the Bēt-Abbaza [2]) begins to plough on a Monday or a Wednesday before all others; and after he has begun, everybody gets ready his plough and oxen on his field, and they plough. And every man sows dura according to his ability. And after this they sow also barley and wheat; and when they have finished all, they lay down the plough-stick [and] rest until the time of weeding. Thereupon when the time of the weeding of the field has come, they begin the work of weeding. And he who himself does not wish to weed, leaves his field to a man who weeds it for a quarter of its revenue. If the summer-rains are scanty and if the crops on the fields begin to parch a little, at that time everyone of the women roasts a little dura and scatters some of the grains at the door of her house; then she takes what is left and with it a palm-twig, and all the women going to a hill and swinging the palm-twigs pray with these words:

"O Lord, have mercy upon us, Christ!
Say to the Pure One [that] we have gone.
I have a Lord who does not deceive
Nor betray His covenant nor make [us] grieve!

1) In the north of the Colonia Eritrea, near the English frontier.

2) The Bēt-Abbaza were the former owners of Gäläb and of the surrounding territory (cf. above p. 55), and being the aborigines in the country they are considered to bring good luck. They still own a large part of the territory, but their number has decreased considerably.

Forgive our ill; we have gone to the hill.
To the Bountiful Pure One say [that] we have gone."

Singing this prayer and the like they swing the palm- P. 96.
twigs and scatter the roasted grains on the spot; and they beat the drum and clap their hands while praying. Thereupon they go to the sycamore called Ṣaggārīt [1]) — in which, as they say, a saint or a Mary lives — and pray and dance. After that they go down to a river-bed [2]) and wet their faces with the water. Then they return to their houses, and they fix the palm-twig[s] with which they have prayed at the door-posts of their houses. And they do the same several days until it rains. — The men, however, when the rains are late, take a dark cow and go with her three times around the Church of Mary or around the whole village saying: "O Lord, have mercy upon us, Christ!" Thereupon the chief or the priest kills her and says: "Be thou an offering of our goods and our men;" and they all say the same and add various prayers for blessing. If, however, the rain is scanty at one part of the ploughed fields, the owners of this part kill a goat or a kid. — But if the crops grow wormy, or if mildew (?) is feared for them, the people send a man to the place of Abbāy [3]) and he brings sand. Then each man ties a little of the sand up with a knot in a rag and ties

---

1) In the north-western part of Gäläb.

2) From Gäläb they go to Gäbäna, a spring to the east of it.

3) Also called *ʾAbbāy-māytām* "Abbāy of the Dead," near the eastern end of the Aybāba district; it is a pile of stones built up like a large sarcophagus and is said to be a saint's tomb. Pieces of wood are offered to him that he may make a fire to cook his meal. Another *Abbāy* (or Abūna Takla Hāymānōt) is in the lowlands worshipped by both Christians and Mohammedans. The sand and the water of the place are holy and are considered to have healing power. Many gifts, votive offerings of all sort, even pieces of silver, and guns, are piled up there.

it on a stalk of his field, and [the crops] are rendered safe by this means. And to the man who brings the sand they give a certain small measure [1]) of grain from every threshing-floor. Or they kill a kid or a goat; and each man brings a leaf of the stalks of his field and dips it in the blood of the goat or the kid and afterwards ties it in his field. — And when [the crops in] the ploughed fields are ripe, everyone makes the threshing-floor of his field ready and hardens it with water and cow-dung. And first that part is entered which has been ploughed first. And on the threshing-floor, in the little round hole [on its lee-side] [2]) they burn some
P. 97. incense, and they put some *semfē'āt* [3]) in water that has been first taken out of a full vessel and sprinkle it on the floor; thereupon they leave the *semfē'āt* with their implements there. And when they mow, they take about a sheaf and thresh it [each by itself, beating it with sticks]. And of the grain they pour about an *arkēt* on the edge of the floor, and this is like a gift to God, and they call it *zärī' ezgō* [seed belonging to the Lord]. And they sift the shells out of the beaten sheaf and put them on one side, and the grain they pile up near the little hole, and they put some iron in its midst. And in order that the grain may be blessed and that the demons take nothing from it, they make a polenta and butter-sauce with it, and three times taking a little with the tips of their thumbs and their fingers, they throw it saying: "This we give unto you." Thereupon the

1) Literally: "a *šellē'ō* or an *'arkēt*." Both of them are very small measures.

2) This hole is excavated in the ground, 15—20 cm. deep, and has a diameter of from 31—40 cm. It has a certain magic power, and its name *'aud* occurs in magic literature; it corresponds therefore to the 'magic circle' which binds the evil spirits. It is made on the lee-side of the floor because in this way the wind carries the chaff off the floor while the grain is winnowed.

3) I. e. Lepidium sativum L.

men on the threshing-floor eat the polenta. And one of the men, who is of a firm character and succeeds in everything, winnows the grain. At that time again they burn incense and do not allow other people or animals on the floor. Nor do they talk much or pronounce the word camel, horse, mule, donkey, goat [1]) or monkey [2]) lest their grain be exhausted rapidly. And when it is winnowed, the winnower wraps himself up in his cloak, and a woman comes to him with the vessels in which the grain is put and holds them before him: and the man takes the grain hurriedly up with his scooping plate in silence. And when they have taken it up they measure the grain of the sheaf. And if it is much, they say: "The floor is lucky and has been blessed;" and if it is little, they say: "The floor has devoured it and bad luck has snatched it away." And he whose grain is not ripe yet, borrows from him who has cut first. And doing thus they cut the whole crop, and carry it in to the village. P. 98.

And their second ploughing, in the winter-months, occurs in this way. In the midst or towards the end of the month of Mekkĕʾēl-qayim it rains in the lowlands. And the herdsmen go down and the ploughers descend in order to plough. And at first they plough *Faras-Kayiddā*, [3]) [a very flat district] in Šeᶜeb. The customs connected with the ploughing are the same. And [the crops] here are harvested in three months. Thereupon they plough the land called *ʾAṣēbār* where the crops are a little later. [4]) And after this again they plough the [fields on the] mountain-sides. And the customs with

1) These animals tear their food quickly with their teeth and do not chew slowly like cattle and sheep.

2) The monkey is a symbol of unsteadiness.

3) The name means "a horse can run on it."

4) They ripen in about four months.

regard to mildew, sun and worms are the same as in the highlands. But at the time of mowing, they generally, instead of [eating] polenta, kill a victim at the little hole. They kill a young buck or a goat and, at the time of their winnowing, they put the bones in the fire that their smell may keep off the evil spirits. Or else they take beer, sprinkle [some of] it on the floor and drink the rest. And doing thus they mow their whole crop. Of the grain of the lowlands and of the highlands they give a large plate full to the priest and to the man who cuts the uvulae, [1]) and also a plate full to the musicians. [2]) But there is no obligation to make it entirely full; if they do not want, they give them less. But their harvest does not always come in, when there are too many locusts or to much sun or mildew.

82.

OF THE RITES AND CUSTOMS THAT ARE PRACTISED FROM THE TIME OF PREGNANCY UNTIL THE TIME OF CHILDBIRTH IN THE TIGRĒ COUNTRIES.

A. What happens during the time of pregnancy.

While women are with child every one of them must
P. 99. observe the following taboos lest what is born from her be miscarried. The woman who is with child [must observe

1) Among several of the tribes of Northern Abyssinia the uvulae of little children are cut off, because certain diseases are believed to be caused by them. This custom is in general practice among the Mänsa^{c}, Bogos and Bēt-Ǵūk; I have also heard of it among the Tigriña speaking people. Cf. below No. 82, C, towards the end.

2) I. e. the men who play the flute, the violin, the trombone and the harpe for money. Among the nomads and semi-nomads generally only the flute is played.

this:] 1) There is a cattle-tribe called *šengūlī*. [1]) She must not drink the milk of this cattle nor eat their meat nor spread their hide nor tread upon their dung or urine. Nor must she look at them: they are taboo for her. But she who wishes to break this taboo takes a little round piece of red clay [2]) and some spices and sends them in a small vessel to the cow-herds. And when the cow-herds receive it, they, again, put some of the [butter-] milk of cattle and some butter in the vessel of the woman and send it to her. The woman drinks the milk and smears the butter on her head and asks a blessing. And in this way the taboo ceases for her; but if a woman breaks the taboo of *šengūlī* except in this manner, her child is miscarried. 2) Another taboo: There is a kind of cattle whose colour is called *zelāla* (i. e. dark-brown with black specks); she must not look at them, last the colour of her child become like that of the cattle. 3) Some women do not eat the meat of cattle that have a deadly disease nor that of eatable wild animals. [3]) 4) For a woman with child the thunder is also taboo. When she hears its sound she puts some soot on her forehead [i. e. for herself] and upon her navel [i. e. for the child to be born]. 5) The husband of the woman with child when going to a funeral does not bury that his wife's child may not escape [prematurely]. 6) A stranger who comes from a far country does not at once enter the house of a woman with child. At first he rests at the entrance and takes off his shoes; if he is thirsty, however, he drinks water, and after that he enters with his weapons. [4]) They do thus lest she miscarry.

1) See below the cattle-tribes, No. 98, 12.

2) These pieces are made in Arabia and sold at Massaua.

3) I. e. gazels, antilopes etc.

4) I. e., he is now allowed to come in and to bring in all that he carries with him.

7) The water-skin of a woman with child must be filled without interruption. But at a well where there is very little water at a time, [viz. not more than can be taken with the scooping plate], only its portion [viz. as much as there is at a time] falls to its share. And when they open it on the
P. 100. road they do not drink from it lest its contents be short. And in order that nothing is drunk from it on the road the carrier says: "It is the water-skin of a woman with child!" And this taboo, too, they observe lest the child escape. 8) If a woman with child asks for meat or for some fresh meal which she has not with her, they do not refuse it, [but] give it to her; for they say: "She is two souls; let her not be frightened." — Also if they put grain in a vessel [borrowed] from a woman who has born and than take [the grain] out of it they do not return it empty to her, but leave a little rest in it, lest her bearing be interrupted. — 9) If a woman is in the fifth or sixth or seventh month of her pregnancy, the women of her father-in-law's family come to her, and she gives them about two *keffālō* [1]) of grain or more. And the women measure the grain off and grind it, and then after they have made two polentas of it, it is cooked in her house. Thereupon those women who are the first wives [of their husbands] eat the one polenta together with the pregnant woman on her wooden couch; and those who are not first wives eat the other on the floor. And with the milk which they use as a sauce they mix a little *semfē°āt* [2]) ground. When they have eaten the woman with child takes up the plate from which she has eaten with her company and puts its against her two knees and her two elbows and her two elbows and her forehead and kisses it. Thereupon

1) Cf. above p. 57, ann. 2. 2) Cf. above p. 104, ann. 3.

she passes it on to her companions towards the right. And they pass it on among themselves: and each one of them takes off [one] of her trinkets or jewels and puts it upon it. And on its way around it comes [back] to the woman with child. She takes the trinkets from the plate and beginning at the right she gives each piece back to its owner. Thereupon they put a little *semfē'āt* on a small plate and after moving it in a circle three times over the head of the pregnant woman they throw it backwards. And all P. 101. the women shout [1]) up to seven times. This polenta is called *'ekkalät semfa'* (i. e. the polenta of Lapidium sativum). Finally they wish her good luck and go home each to her house. This is done lest the child escape from the pregnant woman. 10) Again they sacrifice a young buck or a goat for the woman with child. The husband of the pregnant woman offers this sacrifice at the door of his house; and while killing the victim he has some one hold a staff and a stirring stick near him [i. e. that the unborn child be a participant of the sacrifice; the staff is meant for a boy, the stirring stick for a girl]. And, after the sacrifice, without putting the staff and the stirring stick on the ground they make the pregnant woman hold them: she takes the staff in her right hand and the stirring stick in her left hand. And this sacrifice, too, is [offered] that the child may not escape [prematurely].

B. What happens from travail until childbirth.

When the month of the woman with child has come, the travail begins. Then the women of her father-in-law's family or the women of her father's family or rather her mother and her neighbours come to her and call the midwife for

1) I. e. give the trilling cry of joy, corresponding to the Arabic *zagrûte*.

her. And they all when entering her house pray thus: "May God who is good Himself give ease to thee! [Even if] she does not give ease, [God] give thou her ease! May Mary free thee! May she love thee! May He give thee a ready Mary! May He give thee a Mary whose clemency appears! May He open for thee the 'rope of heaven'! [1]) Make haste, [let the child be] healthy, separate [2]) and straight; like a bag of *ṭāf* [3]) exactly, and on his right way; cool and cold [without pain]! If God wills, his mother will nurse him and his father shave him; bring forth! Say, mylady: 'My mother Mary'!" [4]) Then they grind some grain, make a polenta and eat it; it is called *'ekkalät hūrhūr* ('the polenta of haste'). For the woman in labour they hang up a thong in the house, fastening its two ends [to the roof] so that its middle part hangs down swinging, and the woman holds this; and
P. 102. this is called "the rope of heaven." [5]) And the woman says: "*Atatatat*, o my mother Mary, hear me! Do not send thy servant nor the son of thy handmaid, [but] gird thyself and help me! Give me a [child] quick[ly] and smooth[ly]! I am under thy protection, thy client!" And she labours until she brings forth. And if her bringing forth is belated and her travail is bitter, the women beat the drum and clap their hands, praying thus:

[One half:] "Mary of Berīrī and Mary of Dabre-Sīnā,
Help each other!"

[The other half:] "Mary of Sion and Mary of Dabre-Sīnā,
Love ye [this woman]!"

---

1) See below, ann. 5. 2) I. e. from the mother.

3) Eragrostis Abessinica, of light weight.

4) Mary is considered the protectress of women in labour; the Abyssinian Eileithyia.

5) It seems that in this way the woman in labour is believed to have a hold upon heaven, i. e. God or Mary.

And they sing this prayer repeatedly. And if she does not bring forth frightened by this, suddenly without giving notice to her they shoot off a gun behind her house; or they draw a sword and make it glitter to her face. And the reason why they do this unto her is that she may be frightened and bring forth. Or they bring the shoes of a God fearing man and tap her with them. And the husband of the woman goes down to a river and bathes. — When she has brought forth, and if what is born is a boy, the women give the trilling shout of good news; and thereupon they repeat the shout seven times, one after the other. But if he is born during the night, the next morning seven first wives rise quickly and shout seven times. And if he is born on an unlucky day, [1]) viz. a Wednesday or a Friday, they do not shout, but they shout for him afterwards on a lucky day. A boy who is born on the last Wednesday in the last quarter of the moon, [2]) becomes of bad luck, so that they fear his family may perish in his time; and it is said that the Bogos even kill him. Furthermore, if a boy-babe is born P. 103
his feet first, and if the people hear this, his father offers a sacrifice, and they are afraid for his family and say: "He has been born with his lower part [first]." A boy born on a Thursday is called Edrīs; for they call the Thursday "Mother of Edrīs." And a boy born on a Friday is called Ġemeᶜ and a girl Ġameᶜ. And after this the women straighten the babe that has been born, and its navel-string is cut: that of a girl is cut on the shoes of her mother, but that of a boy on the shoes of his father. And of a boy the father says: "I give him such or such of my animals as his 'navel-

1) Literally: "day that is not bright."

2) Literally: "on a Wednesday which does not return during the fall of the moon."

gift'," and this is counted as the boy's own property. And the women, again, make a concoction: they mix some aloe and asa foetida with water and touch with it the babe's mouth and the breast of the woman in childbed. This concoction is [made for protection] against the *ʾab-ᶜangār* disease. [1]) Moreover, they crush a spider and rub it on the babe; this is [done] in order that the spiders may not bite the babe afterwards. And in the same way they rub fleas and bugs on it. And they wash the babe and wrap it up in a small cloth. And everybody that hears the shouts says: "May lucky hair be born unto us! [2]) May he bring us good luck, may we be better off through him! May we thank him for our animals and our children! May his father and mother bring him up!" But for a daughter they do not shout, and they do not rejoice very much either, because she does not inherit her father's heritage. Now there are other customs too that are omitted for a girl. They do not think about a lucky or unlucky day of her birth. — When the boy-babe is born, the women who are in the house or who come upon hearing the shouts, or even those who stay at home, all say: "Good luck, thou art safe from the thunder of Mary. [3])
P. 104. Her neighbour has not heard [any bad news] about her; and she has straightened herself. Good luck, she has become two souls. She rests [now] with a boy. Her luck which the eye has seen, — may the body taste [it]! May he be the first of seven, [a boy who] grows up and sucks! May the joy he brings be excelled by his success! May he be for thee

1) The name means "father of whining." It corresponds to the "snake" of the grown-up people, a severe stomach-ache which contracts the bowels; the people believe that a snake is in their interior.

2) I. e. "may the hair of the babe be lucky;" cf. below No. 116.

3) I. e. a women's expression for "labour."

[a boy that] leaves [in safety] those who are, and adds those who are to come; that, being new, grows old among the old; through whom the young grow old and the grown-up subsist; through whom those who are born in the same month with him become of age. May a lucky child be born unto us, who makes us participant of his blessing; through whom they gain and become better off. May our animals and our children [1]) be many through him! May he remain in the yard, stay with [his] father and fore-fathers, and follow after them. [2]) May he be the leader of a flourishing family; may a throng of animals surround him!" — If, however, what is born, is a girl they pray in this way: "Good luck, thou hast straightened thyself, [dear] sister! May [thy daughter] bring thee luck! A daughter draws boys after her; for the womb is opened, well! Good luck, thou hast put her on thy bosom. Be thou better off through her and gain through her! May she be [a girl that] leaves [in safety] those who are and adds those who are to come! May female calves and male children follow her!" — The midwife takes up the babe and says to the woman in childbed: "Take thy son — or, thy daughter —!", And she says to her: "Give me my son — or, my daughter —!" They say this to each other three times; thereupon, the mother takes her babe. And for the midwife they cook a polenta, and she eats; the same [they do] for the woman in childbed, if she desires [it]. But whatever the woman in childbed eats or drinks, every time the midwife or the attendant woman tastes of it first. And also for the assembled women they make a meal that they may eat. After this all friends and relatives visit the woman lying in and

1) Literally: "the hair of our animals . . .;" "a hair" is sometimes used as in English "head."

2) Literally: "grasp the tail-end of their cloaks."

say to her: "May he be a lucky boy — may she be a lucky girl —!" And the mother of the babe replies: "Mayest thou
P. 105. have luck!" And also to the father of the child all his friends and relatives whom he meets say: "May he be a lucky boy — may she be a lucky girl —!" And he replies: "May ye have luck!" But if a child when it is born lacks one of its limbs or has no eyes or mouth, or again has two heads, the women kill it at once, and it is buried in another country; and they pray for mercy. And all people tie threads of palm-leaves or of bast or of wool [around their wrists] lest the like happen often, [1]) and they say: "A monster has been born." Furthermore they kill a bastard whose father is not known with his mother.

C. What happens from childbirth until the time of purification.

The woman in childbed ties threads of palm-leaves around her forehead, her neck and her wrists. And around the child's wrists they tie threads of palm-leaves, and cords braided of sheep-wool they tie around its neck and its hips. Furthermore, with a cord of wool and with bast they tie outside of the house to the right [as one goes out] a palm-branch on a peg made of the ᶜaqba or the wild olive-tree and drive [the peg] in the ground. And this palm-branch is called *rāyät*. They also cut two twigs of the ᶜaqba tree, and put one of them at the side of the palm-branch, and the other on the roof of the house; but it is the son of a first wife who cuts them. And the men go out and bring some trunks of the qaraṣ tree; they put them together for a fire near the door of the house and keep it burning every evening until the purification, and some people sleep near it. Again they

1) Cf. above, p. 8, ann. 1.

tie a pack-needle to the root of a palm-branch with a thread of bast and a braided cord: this is called the rattle because the woman lying in rattles with it. And the woman does P. 106. not descend from her couch until her time is over, except to take a vapour-bath; when she descends to take a vapour-bath she rattles with the palm-branch, and when she goes back, [she does] the same. And they tie a little bell to a carrying-pole [of the couch] on the side next to the door, and at day-break, at noon, in the afternoon and at sunset they ring it in the house of the woman lying in. They cut also a little twig of Grewia pilosa for a knocker; and the woman in childbed knocks with it. And every [day at] day-break, at noon, in the afternoon and at sunset she knocks with the knocker and rattles with the rattle and rings the bell. Again when she hears a thunder-clap or an ass's bray or loud voices; or when they bring milk or grain, butter or water or wood into her house; or when women and girls and small children enter into it: [then] she knocks or rattles or rings the bell. And whenever whatever it be enters her house she does this until the time of her childbed is over. And the attendant woman or the midwife takes a few grains of salt with the tips of her fingers and moves them, three times seven, in a circle around over the head of the woman in childbed while she sits with her face covered; the same she does to the child, and then she drops the salt into the fire-place, and when they fly up bursting and hissing, she says: "May he who envies us burst in this way!" And this she does every morning and evening; it is called *naqu*^{c} ["bursting"]. They do not leave the woman in childbed alone in the house: the attendant stays always with her, and when she wishes to go outside, she leaves other people with the woman in childbed. Furthermore they stick a piece

P. 107. of iron, a knife or a razor or a pack-needle or an awl in one of the carrying poles of the couch on the side next to the entry. Into the house of a woman lying in men and young men must not enter until her time is over. And when they are about to enter, without knowing, the woman rings the bell or knocks: then they know and go back. When the child is three days old, the midwife or some woman who knows [the art], sticks a needle into a piece of wood and heats it in the fire, and she cauterises the breast and the back of the boy [drawing a short line] downward at the place where the ribs part. This [line] is called the mark: for it is a sign that he is a legitimate child; and this is done by the two Mänsa^{c}, the Bēt-Ǵūk and the Bogos. — They bring some leaves of a tree called ḥaṣāṣītō and then mix them with some red clay; and whatever the woman in childbed eats or drinks or whatever vessel she seizes they touch [with this mixture]. And in some cases, when she is to touch a thing, she first puts ashes on her hand. [1]) But whenever she is to taste anything, first the attendant tastes it for her. Furthermore, they do not take fire out of her house, nor must the fire of her house ever go out. Those who know the woman in childbed and her relatives bring milk to her; and when the milk comes in a pail of palm-leaves, they bring it closed. And if she has no milk from her own cattle, they go to those who abide near her and ask for milk saying: ["It is] for a woman in childbed;" and the others give [it] to them. And the woman takes a vapour-bath every evening except on those days which are taboo. And after all this the time of her childbed is over: the

1) All this is done, of course, to cleanse her hands, as long as she is ritually unclean.

mother of a boy stays forty days in the house of her childbed; the mother of a girl, however, remains thirty or twenty-seven days. And when these days are over, her purification P. 108.
is perfect, [as] it is said. And [of] the mother of a boy [it is said that she] 'has the hair-dress of full age made'; and [of] the mother of a girl [that she] 'makes to shave'. [What happens, is the following:] On the last day all the clothes of the woman who has been lying in and also the clothes of the child and the threads of palm-leaves and of wool with which they had been tied, and all the [other] palm-leaves are taken by the midwife down to a river-bed; and she washes [the clothes], and when they are thoroughly clean she spreads them out that they may dry. All the palm-leaves, however, and the threads she throws in the place of the river, so that they stay behind. On that day the woman who has been lying in bathes. Futhermore they call little children and tell them to hold their hands, [the inside of the palms up], over the fire; and they pour water on them. And the children say: "May the fire go out and the boy succeed!" When the fire is extinct they put the ashes and the charcoal and the rubbish of the whole house on plates and have the children carry them; and the son of a first wife leads them — or a girl when it is for a girl — and they tell them not to turn their faces backward, and going away they drop it on an ᶜaqba tree. When they return, they give each one of them both hands full of grain. And a babe is called until this time ᶜ*endāy*. And also in the house of the woman who has been lying in they take a great deal of grain and make a thick soup. Then when the midwife enters with the clothes of the woman, the latter puts on her clothes and descends from her couch and goes out of the door. And they place a little kindling wood in front

of her, and it burns: then embracing her child she treads on it and passes three times over it. After this she sits down wrapping up her head. And of the women who are near her some one says to her: "Woman who hast been lying in, from where doest thou come?" She answers: "From the door of Aksum![1]) That I may open corn and udder; that the young may grow up and the grown-up subsist; that the spear may enter [and stay at home], and the tusk[2]) grow blunt; that the stranger may arrive [safely] and the people
P. 109. at home stay [in safety], that the pasturing flocks return at night, the flocks at home be [safe] in the morning; that the pregnant woman bring forth and the woman in childbed bring up; that he who is hated shall be loved, and he who is refused, be given; that he who is far, may draw near — [for this] am I come." And they respond each other in this way seven times. Then they bring out a razor for the babe and make the son of a first wife hold it, and while they guide his hand he shaves a little spot of the head of the babe. Thereupon a man shaves the babe; but according to the custom of his family he leaves the *gessat* or the *ḥerōra* or the *debbōkat* and the *gessat* or the *ʿadaddeq*[3]) on his head. — The tribe of the Agdūb, however, have the custom not to shave their children until they are well grown. — Then they say to a boy: "Go away closing thine eyes!" And when he is hidden they pluck two grass-blades and give each one of them a name. Now they call the boy who has closed his eyes and say to him: "Put one of these grass-blades on him!" And when he has put one of them on him, his name becomes such and such; and they say: "May it be lucky

1) The woman represents now the Virgin Mary, whose chief sanctuary is at Aksum.

2) I. e. of lion, leopard, hyaena and snake.

3) Cf. above p. 70.

for him, may he hold it up!" And the little children call him by this name and say to him: "Come, let us play!" And they give him the name of his grandfather — a girl that of her grandmother or of her father's sister —, or of his father's brother, if he has died without descendants: they take the names of those [relatives] who are not [among the] living; or they choose a name appropriate to what has happened to them. And the thick soup which they have made they distribute among their neighbours [in the same] row of houses to the right and to the left. And those receiving the soup say: "May the crop of the family of his mother and of his father grow — or, of the family of her mother and of her father —!" And this soup is called "soup of the crop." And the mother of the boy calls him by a surname; the same do the women of his family. Now the husband of the woman and other men may enter the house. Thereupon they P. 110. put the boy in the arms of his father and his father's brothers, of his grandfathers and of his mother's brothers and they make him a little present consisting of some animal or some money. To the midwife they give some grain: if she has assisted at the birth of a boy, five keffālō; for a girl four keffālō. But they give her the grain in small quantities at a time; the reason why they do not give it to her all at once, is that they fear their children might become few; every time a woman brings forth, they pay up [the rest which is owed to the midwife] for the preceding [birth]. If the mother of the babe has formerly lost children by death, she bites — lest this child die too — a little piece off the rim of his ear-shell and taking it with a little curdled cooked butter she swallows it; [in this case] a boy is called Ċerrūm or Qeṭūm, a girl Ċerremet or Qeṭmet (i. e. "bitten"). Or else she calls him with an ugly name or surname. And

when the child cries much they say: "The father of whining (i. e. the snake of the belly) [1]) has seized him;" and his mother chews a little bit of salt or of asa foetida or a grain of pepper and spits it on him; and at once the disease leaves him and he is silent. After half a year the boy's uvula is cut [2]): the uvula-man comes and cuts a little piece off the uvula of the boy; then they give the man his midday-meal and the drink to which he is accustomed (i. e. coffee or tobacco). And when the child is a year old, they mix grains of dura, wheat and barley and roast them: then they let the child stand upon a [leopard's or a cow's] skin — to a boy they give a staff in his hand, to a girl, however, a stirring stick — and they pour a little of the roasted grain on its head; the rest they distribute among their neighbours. This is the "roast grain of its year;" and they say "the roast grain if its year" has been poured in such and such a year. Thereupon they bless the child saying: "May He let us see growth and health, long life and much luck, the time when thou becomest of age!" And if at the time of its birth or of the "roast grain of its year" a great
P. 111. man who is known to all dies, or if some sign [is seen] or if there is a war, the parents of the child count after this the year of the birth of their child, and they say; "It was born in such and such a year." And the parents bring up their child taking good care of it and watching it well; and when it falls sick, they give it a drink of domestic and wild bitter herbs, or anoint it, or cauterise it, or cup it. And that it may become accostumed to speech, they ask it questions and tell it stories. And when [the boy] is grown up a little they make him learn the family of his father and

1) Cf. above p. 112, ann. 1.

2) Cf. above p. 106, ann. 1.

of his mother and the names of his ancestors. And by his imitation of work in his play they see whether he is stupid or clever. — Not all these rites and customs are performed when a daughter is born. What is omitted is this: they do not give the trilling shouts; they do not take into account a lucky [or unlucky] day; if she is born feet first, it does not matter; the rayat and the ʿaqba twigs are not put up; they do not make a fire; they do not hang up a bell; they do not give her the "navel-gift" nor the small gift on the day of purification. Now here ends [the description of] the customs connected with childbirth.

83.

OF THE CUSTOMS THAT ARE PRACTISED FROM THE BETROTHAL UNTIL THE WEDDING IN THE TIGRĒ COUNTRIES.

[All] the Tigrē people used to have formerly the same customs with regard to betrothal and to wedding. But now since Islam has come, their nuptial gifts and their wedding has become somewhat varying: some of them wed according to Mohammedan law, others according to what has come down to them of old from their ancestors. However, even if their ways are somewhat varying, their rites resemble each other. Those who have the same rites are the following: the Mänsaᶜ Bēt-Abrehē and Bēt-Śaḥaqan; the two Mārya [i. e. the Red and the Black]; the Bēt-Ǵūk; the Bogos [or Belēn, or Sanḥit]. Although they differ somewhat from each other as to the amount of the gift, for the rest they have all the same customs. And their Mohammedans and their Christians do all the same. P. 112.

It is through the parents that betrothal and wedding are

arranged; and they begin in this way the betrothal and afterwards the wedding. They betroth their children in many different ways. The [future] father of a boy and the [future] father of a girl, if they like each other and wish to be related to each other, [arrange] while their wives are with child saying to each other: "If one of them brings forth a boy and the other a girl, let us betroth the boy and the girl to each other." Thereupon they betroth them accordingly. Or, if a boy is born and if his father is wealthy, the latter at once betrothes to him a girl of his age or a little younger out of the people of his country or of another tribe. Or, again, if some people owe each other blood or revenge, the family of the murderer give to the people from whom they have killed, "house [1]) and cattle;" then the relatives of the dead person accept the girl and betroth her to a son of theirs or to [one of] themselves; and this way they are reconciled, and the revenge is fulfilled. Or, again, the father of a girl having met some difficulty says: "To him who makes this matter a success for me, I shall give my daughter." And the father of the boy or the boy himself makes it to succeed for him and betrothes his daughter. Or, finally, considering each other's family and wealth they arrange a betrothal among themselves.

Now then, if the father of the boy intends to betroth a girl to his son, he says to some clever men versed in speech, who are his friends or his relatives: "Seek for me the daughter of such and such that I may betroth her to my son!" They go to the father of the girl, and after they have greeted each other they grasp his hand saying: "We are
P. 113. seeking your daughter and your blessing." The father of the

1) I. e. a girl in marriage and household furniture.

girl asks them: "Which daughter of mine?" They say to him: "It is such and such; and we seek her for the son of such and such." The father of the girl does not at once agree to them, but refuses under pretexts; and he says to them: "But my daughter is betrothed long since; if ye come for her and if it is the son of such and such for whom ye seek her, why should I have refused her?" The seekers entreat him much, and if he [still] refuses, they say to him: "Thus far we are under your blessing: we have no hope nor do we despair," and they go away from him. Afterwards they return to him a second time and ask her from him. And if the father of the girl does not wish to give her to them, he refuses her to them and takes all their hope, so that they now desist from each other. But if he intends to give her to them he says to them: "Seek her from the family of her father and the family of her mother!" And they go and say to every man: "We have asked the daughter of such and such for the son of such and such; and her father has directed us to ask her from thee. And now we ask her from thee." And if he agrees, he says: "For my part, may she be given unto you!", and they shake hands with him and go away. Then the relatives of the girl having held a council say to them: "May she be given unto you!" They return to the father of the boy and say to him: "They have now given us the girl." He replies: "Ye have done well; before, we had hoped this and we have troubled you!" Thereupon the parents-in-law, the father of the boy and the father of the girl, decide upon the constellation during which they are to celebrate the betrothal. And when the constellation has drawn near, each one of them sends to his family and his relatives that they may come. And the family of the father and the mother of the girl assemble and wait; the

father of the girl, too, keeps milk or beer ready. And the father of the boy with his family and his relatives and again the family of the mother of the boy set out from their
P. 114. village; and they take some money and a piece of new cloth with them. When they are near the village of the girl they send to them saying: "We have come." The father of the girl with his company goes out to [meet] them. Then they all together move a little away from the houses and sit down in a circle. And the father of the boy places the piece of cloth which he has brought, in the midst; or else, if he does not bring a piece of cloth, he places a leaf in its stead. Thereupon the family of the boy says to the family of the girl: "Now then, what is the amount of your nuptial gift, and how much do ye take from us?" The family of the girl replies: "All know our nuptial gift before this: its amount is so and so much." With regard to the nuptial gift each one names the amount known to him from his ancestor, there is no generally accepted way. However, most of the free nobility name eleven cows and eight thalers from the mother, two thalers from the grandfather and a rug and a cloak. The bondsmen, on the other hand, take seven thalers from the mother and one thaler from the grandfather and a rug and a cloak; of cattle, however, three cows or, in some cases, two, or even one cow. The cattle of the nuptial gift are taken by some in money, by others living. If it is in money, the estimate of cattle is of old the following: a cow pregnant for the first time is [worth] seven thalers; a heifer, that has four teeth, four thalers; a heifer that has two teeth, two; a calf that has no second teeth as yet, the same. And when they have agreed with regard to the nuptial gift, they say to a man that is prominent and of mild character, a friend of the family of the boy: "Such and

such, conclude the covenant for us!" Then he takes off his shoes, and they all, too, take off their shoes. And the man asks the father of the daughter three times: "Thou, such and such, son of such and such, shall this such and such, thy daughter, be the wife of this such and such, the son of such and such?" And he replies three times, saying: "She P. 115. shall be!" Thereupon he asks also the father of the boy three times, saying: "Thou, such and such, son of such and such, shall this such and such, thy son, be the husband (or, the betrothed) of this such and such, daughter of such and such?" And he replies three times, saying: "He shall be!" And the man who concludes the covenant speaks to every one of them three times: "Let this be a covenant of God unto thee lest thou betrayest!" And every one of them replies three times, saying: "Let it be!" Thereupon they call a boy, the son of a first wife. To him the father of the boy gives one grass-blade and the father of the girl another. Then he takes one of them in his right hand and the other in his left hand and passes along the people with them; and they make *tff* on them [as if they were spitting]. Now the boy gives one of them to the father of the boy and the other to the father of the girl, and they put them on their heads. Then the man who concludes the covenant says the blessing speaking thus: "The covenant is a covenant of God. If God wills the two shall be united; [1]) may He let us see their wedding. May He unite you, you and them! May God fulfil your wish! May this covenant bring good luck to him for whom it is and to him who sees it and hears it, may we be better off through it! And may God unite us at their wedding!" And all the people say the same blessing; and

1) Literally: 'reach each other's breast'.

the father of the boy shakes hands with the people greeting them and says 'Amen'. After this the father of the boy hands over the money of the nuptial gift and the clothes to the family of the girl; of the cattle, however, he gives them those which are to be given living, later on, but those which are estimated in money, he gives to them now. Thereupon the family of the boy say to the family of the girl: "Which is the kind of gift that ye prefer?" And if they say: "It is
P. 116. *zekrān*" [1]), the father of the boy gives to each member of the family of the girl three cubits of cloth, i. e. he gives them the *zekrān*; and later on, everybody that has received the piece of cloth, gives him a heifer or a bullock, on the day when they give the nuptial gift. But if they say: "The kind of gift we prefer is money," he gives each one of them one thaler, and later on, on the day of the wedding, they give him the double amount, or else a heifer or a bullock if they prefer. After this, the father of the girl speaks to all the people: "Now then, let us go to the village that ye may taste the crop!" [2]) And they all rise with him and go to his village. He gives them beer or milk to drink and has a meal prepared for them; and when they have eaten they part in peace. The mother of the betrothed girl twists a thin cord out of [some threads of] "the cloak of the blessing" [3]) and ties it around her [neck]. From this time of the blessing onward the girl who is betrothed hides from the boy who is betrothed to her and from his family and the women of his family, especially from him, his father,

---

1) I. e. clothes at the betrothal, for which animals are paid back when the whole gift is handed over.

2) I. e. the beer which is made of the grain, or else milk into which some grains are put for good luck.

3) I. e. the one brought by the father of the boy.

his mother and those who are his close relatives, and she is not seen by them. But if she is seen by some one of the family of her betrothed, not minding them, the boy to whom she appears beats her and, then, puts some piece of cloth on her and goes away; afterwards she hides herself from him. — The girl has her ear pierced and a piece of wood put in the hole until it grows larger and the wound heals (for her). And in the same way she has her nose pierced on the right side and a piece of wood put in it until the time of her wedding. Then they put a nose-ring of gold or silver in it; and in her ear, too, they put rings of different shapes [1]) of gold or of silver. The families of the betrothed boy and girl honour each other and double each other's names [i. e., they say 'ye' instead of 'thou']. And the parents-in-law and relations keep away from each other: those of the boy and the boy do not eat with those of the girl P. 117. nor do they drink after each other from the same skin. Again the betrothed boy hides from his female relatives-in-law and does not go near their houses. The father of the boy or the betrothed boy [himself] gives presents of all kinds to the family of the betrothed girl. And later on, on the day of the wedding, the family of the girl, anybody that has received a present or a favour, give two thalers or a heifer to the family of the boy. If the boy's mother-in-law has her village in another country, and if he comes to that village as a stranger, and if his mother-in-law hears of his coming, she makes a good meal for him and sends it to the house of his host. And when the boy has eaten the meal with his company or with his hosts, he puts in the

1) The nose-ring has, at the place of its opening, always round points; the ear-ring either round of flattened ends.

vessel of his mother-in-law one or two thalers and sends the vessel back. At the time of the autumn, a week before the festival of Michael, the mother of the betrothed girl makes a thick soup of about an *ʿebēla* of grain, and when the soup has become thoroughly mellow, she pours it into a large wooden bowl and makes a butter-sauce with it, and then sends it to the family who has betrothed her daughter. When the soup comes to them, they eat it with their family, and then they put a thaler in the bowl and return it. This happens in the first year after the betrothal, and this is called "the soup of fruit." And from now on every year at the festival of Michael in the fall, or a week before it, the mother of the girl makes the *mārwa* [1]) bread and sends it to the family of the boy. And the betrothed boy touches the bread against his two elbows, his two knees, his forehead and his mouth and breaks it on his right knee. Then he sends, or his people send, about two *ʿebēla* of grain to the mother of the betrothed girl. But if the betrothing people
P. 118. live in two tribes distant from each other, these customs of the soup and the bread are omitted.

The father of the boy with his family prepares food and drink, tobacco and coffee and goats, which are to be killed, and sends word to the family of the girl saying: "On a day of a constellation [2]) in such and such a month come to me in order to choose and take the cows of your nuptial gift that ye have named!" And they go to him with their relatives, on the day of the constellation. Then when they have arrived, he leads them into a tabernacle (Fig. 12), and after they have greeted each other, he gives them the drink and the drinking-

1) A large cake of dura bread made only for a festival.
2) Cf. above p. 70.

Fig. 12. "Tabernacles" under a Sycamore-Tree (p. 128).

horns, the tobacco, the coffee and the goats, and then he has a meal prepared for them. And they pass the night eating and drinking. The next morning the father of the boy brings his cattle and says to the family of the girl: "Take your nuptial gift; there is the cattle!" And the family of the girl take out those which are of their own choice, themselves, but those which he selects for them, are given to them by him: [thus] they take their amount. Thereupon, if they are modest, they say to the family of the boy: "This is a present for such and such, and this is a present for such and such," and they leave [almost] all the cattle or half of it, but they keep some of it for their daughter. If, on the other hand, they are not modest, they take the cattle of their nuptial gift and go away with them, and return to their village. — If a girl dies while she is betrothed and if the family of the betrothed boy live near, they take a shroud and the funeral cow and go to her village, and they say to her father and her male relatives. "Give us another girl in her stead; if ye do not do that, we shall not let the corpse be buried!" If they have a daughter, they say to them: "We give you such and such, the daughter of such and such, in her stead." But if they have no daughter, they say: "Wait then for us; when we shall have begotten another daughter, ye shall take [her]." And they wait for each other P. 119. up to four generations and even longer than that. But if the betrothers live far from each other, they come with the funeral cow [only] and seek compensation. If, however, they do not come when their betrothed girl dies, the others do not give them any compensation: they give them their money back and do not become related to each other. But if the betrothed boy dies, his brother inherits his betrothed; and if he has no brother, the next relative in his family inherits

her. — The father of the girl with his family and every one of his relatives that has received a *zekrān* sends word to the family of the boy: "Come to me at such and such a constellation that ye take your *zekrān*!" After they have arrived, he makes a meal for them, and then, he and every one of his family that has received three cubits of cloth give a heifer or a bullock. And the father of the girl besides choosing himself [and giving some cattle] says to them: "Enter [and choose] among the cattle yourselves!", and he gives them the choice of one cow; and this cow is called *šīš* or *bī'át*. Thereupon when they have received their [part of] the nuptial gift, they return to their village.

Afterwards when the family of the boy have decided to marry their son, his father goes with some people to the family of the betrothed girl. And when they have arrived, they greet each other, and the [others] make a meal for them and give [it] to them. But the father of the boy says, together with his company: "We have come asking for the wedding; and before ye have granted us the wedding, we shall not eat," and they refuse to eat. The family of the girl reply: "Our daughter is young; and we are not ready!" But if then they refuse food and water, the others say to them, [naming] the time which suits them: "Then we shall give [her] unto you; have your constellation computed!" Now the guests eat their meal and afterwards return to
P. 120. their village. And all of them get ready for the appointed time. The mother of the girl receives the eight thalers of the nuptial gift and adding of her own money she endows her daughter: she buys furniture of leather, of wood, of hemp, of bast and of palm-fibre, beads and other trinkets. Those who are married may be young or old; there is no definite time according to their age. They marry their children when

they are nine or ten years old, and more generally when they are older than that; this is according to the wish of the parents. After this when the constellation is near they decide again and if nothing unforeseen happens to one of them that hinders [him], they confirm their word according to what has been agreed to before. And after the wedding has been determined, those who marry and those who give in marriage, each one in his precinct, begin the wedding-dance a week before the constellation. And during the dance the father and the male relatives of his generation, and the grandfather and his male generation and [the betrothed] themselves are praised. The girl and the boy drink both bitter drinks of laxative effect and do not eat very much: they rest and beautify their bodies. After this when only two days are left before the constellation they both undergo the ceremony of *samīd*. [1]) The boy enters the night before the morning on which he celebrates the *samīd*, into the house of a first wife and passes the night in the house. The next morning the woman rises before the birds begin to warble and puts the clothes on him in which he celebrates and slides a bracelet on his right wrist, and around his neck a string of white and black beads and a silver necklace or a string of white beads. And the boy dresses in a new robe and breeches with lace-trimming or a white skirt with red stripes; he puts shoes on his feet and dresses in a waistcoat of silk or of spun thread. And from now until his fourty days are over he carries a P. 121. sword and a whip and puts a ring with a stone and a simple ring on his hand; furthermore, from this time on, he paints his eyes every day with antimony and rubs *ʿellām* [2]) or *ḥenna* [3])

---

1) I. e. what follows, viz. putting on trinkets and bathing.
2) Impatiens tinctoria. 3) Lawsonia inermis.

on his finger[-nails]. And from this time until his fourty days are over, his best friend [1]) stays with him and they have their meals together. And his other friends come and they go together down to a river, and the bridegroom bathes. Moreover, they unbraid his hair-dress for him, and he is combed; or if he has no braided hair he is combed [only]. In this way he goes down to the river and bathes until the day of [his] wedding, and he is called a bridegroom.

On the other hand, the girl who is to be married passes that night in the house of a first wife also. And the first wife rises with the dawn before the birds begin to warble, and she dresses the girl who performs the *samīd* in the cloth of the dowry which the people of her father-in-law have brought to her. And in the morning the girl puts on her trinkets: on her wrists she slides bracelets of silver, of beads, of leather and of *ḥairat*, [2]) and over her elbows she puts bracelets of various beads and rings of a horny material. Furthermore, she puts on her neck necklaces of beads and of agate (?), of various kinds. And on the fingers of her hands, except the two middle-fingers, she slides rings [of all kinds]: simple silver rings with a stone, rings with ornamental knoblets, thin rings of silver, rings made of cattle-hoofs, rings of stone. On the toes of her feet she places rings of iron, and over the ankles she places anklets of beads and of silver, if she has silver anklets. And in her nose she places rings of gold and of silver. If her ears have not been adorned yet

---

1) Boys (and sometimes girls) conclude friendship by giving each other a small pebble or a grain of dura and swallowing it. These are friends for ever; everybody has his "best friend" (*māzāy*). If one of them breaks the friendship, the pebble or the grain is believed to come up his throat and choake him.

2) This word was interpreted to me "a bracelet of glossy black material, made in Arabia." Dozy, *Supplément*, s. v., mentions "a mine of *ḥairī* glass."

with ear-rings, she receives ear-rings of silver or gold and puts on ear-drops. To the curls of her temples she ties silver chains and around her forehead she binds a frontlet. On her ears she puts also thin silver plates. After this she goes around with her friends to the wives of the families of her father and of her mother and says to them: "Bless me P. 122. and hand me a gift!" And they bless her [saying]: "May He give thee long life and much luck, fame and favour and good fortune! May thy womb be open and [the animals at] thy door bring forth female young — or: may thy womb bring forth male children and thy door female young —. Through thy womb become a mother of many, [1]) be happy, be well known and often visited. May He preserve thee thy house and thy youth! Be a mother of seven that have no scars nor are cauterized." Thereupon they bring out some of their trinkets and hand her the gift. After this she goes with her friends down to the river and bathes; also they unbraid her hair, and they dance beating the barrel-drum and praise the bride and [continue to] do thus until the day on which the nuptial procession arrives.

Now during the days of the *samīd* the people of the boy, or the people of the girl, — if they have a drum — each one of them beats his drum before the birds sing. Moreover, the musicians play the flute at the door of every one of them, and all the women of the village give the shout of joy. And the father of the boy invites his family and whosoever is his relation, saying to them: "I am marrying my son; come with us!" And in the same way the father of the girl invites his relatives. And near the village of the girl a man

1) Literally: grow plentiful.

of the Zēn tribe [1]) cuts wood and builds a nuptial hut (Fig. 12). And the people of the boy have long thin branches cut, furthermore the wooden supports [for the beds], bark of trees and cross-pieces [that are placed on the supports]; [this is] for the bridal hut of their son. And the groom says to every one of his friends: "Thou such-and-such, [my] friend art thou, thus go in the procession for me." And the people of the girl prepare beverages [mead and beer] for the nuptial procession that comes to them; meals, however, are prepared for them by the whole village after a common council. But for people
P. 123. of the vow [2]) they hold ready, instead of the mead and beer, honey-water or milk. And in the same way the people of the boy make preparation for the nuptial procession that sets out and for the invited guests. Thereupon, if the people of the boy go in procession to a[nother] tribe, the people of his village make an account in common, and make a proportional division for each procession; [3]) and they procede with those that follow them and with their relatives. And the best friend of the groom rides with him on the same mule and holds a shield over his head. And their handmaids — if they have such — gird themselves and procede with them. If they have a drum, they procede with it and march beating it. Furthermore, musicians march with them playing the flute — or the violin — or the trombone and the harp. And the people of the procession sing the *hōyra*.

---

1) The Zēn tribe who came from Ḥamāsēn — where they are still quite strong in ʿAzzēn — once fought with the Mänsaʿ and were conquered. Since many of them were killed, the Mänsaʿ agreed to give certain privileges to the Zēn in order to avoid blood-feud. — This applies, therefore, only to the Mänsaʿ.

2) I. e. those of the Abyssinian Mohammedans who do not take alcoholic drinks.

3) Because there are usually several weddings at the same time (cf. above p. 70).

The leader: 1) *wahay ǵālō wegō, wahay ǵālō wegō.*
The chorus: *yāhō ǵālo wegō.*

2) *haymara lēfō, haymara lēfō.*
yāhō haimara lēfō.

3) *wašōmāyē šōmē, wašōmāyē šōmē.*
yāhō šōmē.

4) *ᶜebelbāl gemē, ᶜebelbāla gemē.*
ᶜebelbāl gemē.

5) *ḥembōbellē radō, ḥembōbellē radō.*
ḥembōbellē radō.

6) *haygāmel ᶜalāmalē, wahaygāmel ᶜalāmalē.*
yāhō hō haigāmel ᶜalāmalē.

7) *šebō waylēgā šebō.*
ḥāḥaᶜ waylēgā šebō.

8) *ḥašaušawā ḥašau šawārellē.*
ḥašaušawā ḥašau šawārellē.

9) *haffāyē zabōlē, haffāyē zabōlē.* P. 124.
ḥaffāyē zabōlē, haffāyē zabōlē.

10) *ʾaǵōk näbī.*
maḥammäd.

The people do not understand the meaning of these songs. Several of the words seem to be corrupted Tigriña words and it is not impossible that most of the songs came from the Tigriña country, and while they were handed down without being understood were altered considerably. Only No. 10 is from the Arabic and is easily understood: "They have come to thee, o prophet" — Chorus: "Mohammed." No. 9 may mean: "He who has a sharp [sword]," No. 5: "Go down to Ḥembōbellē," the latter being perhaps the name of some formerly renowned place or river.

And while the leader and the chorus sing this *hōyra*, they dance [alternately] in small parties. And in the evening before the 'lucky day' [1]) they come to the village from which they marry. And when the procession is seen, the girls

1) Cf. above p. 70.

come to meet them beating the barrel-drum. And all the people of the village come out of their houses and look on, and the women give the shout of joy, and if the people of the girl have a drum, they beat their drum; and the men of the procession dance. Thereupon the men of the village say to them: "Enter now!" And the procession cut through to the nuptial hut shouting their *hōyra*. And after they have marched three times around the hut they sit down. [Then] the bridegroom or his best man enters into the hut with his friends. And the people of the village come and greet the procession. And when they have greeted each other, the people of the village bring them mats or carpets and bedsteads that suffice for them. Furthermore they place for them wood-fires around the hut; and they give them tobacco and coffee and water. Thereupon they bring beer for them, and they drink from it until they are satisfied. After this the men of the village take the weapons of the men of the procession and count them, and by this they know the number of [the men of] the procession. [1]) And after they have decided according to the number of the men, they cook polentas with butter and milk, and they divide the people into parties and give them their dinner. Of the polenta, however, the musician, the man who cuts the uvula, and the man of the Zēn tribe receive each one portion. And when they have dined, the young men dance with the girls of the village, and they
P. 125. praise the father of the girl. But the older men of the procession pass the night with the men of the village in the hut drinking mead. And the women of the village pass the night dancing in the house of the family that gives in marriage, and they praise the "fathers" [2]) and the ancestors of

1) It would, of course, be impolite to count the men themselves.
2) I. e. the father and his brothers.

the girl. And on the other hand, if they reproach [the men of] the procession [behind their back], they sing mocking songs about them. On the next day the people of the girl say to the people of the boy, i. e. the procession: "How much have ye given, in money and clothes?" And the people of the procession count whatever they have given and in what they have supported [the people of the girl] and what they have donated expecting a return. And what the people of the girl deny or do not acknowledge, about this they call witnesses, and he in whose favor the witness is borne wins. And whatever they have given, the people of the girl return twofold or return to them by giving animals. [1]) After this the father of the girl [divides among] the "fathers" and the ancestors of the bridegroom and him also and the handmaids and the drum[mer] and the musician and the noble ones among the procession that came; saying "This is the gift for such and such," he gives to each one of them a heifer or a bullock or two thalers. And when the people of the girl have finished all their gifts, the father of the boy says to them: "May God requite you!" The mother of the bride cooks a meal and makes a good sauce of butter and sends it to the bridegroom. The bridegroom eats a little of it with his company and returns it. And when they bring the rest back the boys take it away and eat it. This is called "the meal of the covenant." [Then] they wrap the clothes that have come as the nuptial gift from the family of her father-in-law in the leathern skirt of the bride and make a boy, the son of a first wife, carry it, and he goes with it to and fro three times from the house of the mother of the girl as far as the tabernacle, without turning aside,

1) Cf. above p. 126.

looking straight forward, and the people make *tff* on it. The rug and the cloak which they have asked and taken at the time of the betrothal from the family of the bride-
P. 126. groom, is now worn for the first time by the bride, going away. The family of the bridegroom bring the he-goat or the bullock of the *mendeq*-sacrifice. And this the friends of the groom take, and at the door of the mother of the bride, at the side of a hole that has been dug before, they kill it according to the religious rite of the marrying people; and then, they put [the head of the animal which has been cut off but not entirely severed from the body] down in the hole. But the windpipe they cut and throw to the women that are in the house. — The Belēn, however, throw the hoof —. And this is called [the] *mendeq*[-sacrifice]. Then the family of the girl eat the meat, but half of it they give to the friends of the groom. — Moreover, the musician receives a fore-leg and the head —. [1]) Thereupon they gather all the bones of the *mendeq* and bury them in the hole where it was killed, in order that this may be [a symbol of] rest and happiness for their daughter. The mother of the girl makes the best friend of the groom count the things which she sends with her daughter. But of the leather things she gives the musician a sack or a bag. After this the women fill the palm-leaf bowl of the bride with water and put some *ʿašal* [2]) and sprouting corn into it. Then they let the bride sit on the ground upon a bridle or upon a chair: [3]) she undresses herself, and they pour the water on her. And this is called the "*ʿašal*-water." And they put fragrant herbs on

1) Only with the Mänsaʿ.

2) A certain odoriferous herb.

3) This is to indicate symbolically that she should "bridle" her tongue and stay in her own house as a wife.

her head, and also her clothes they fumigate with incense, sandal-wood and sweet resin. After this they dress her in new [clothes], viz. shirt, drawers, and cloak. Thereupon the families of the father and of the mother of the bride sit down at the door of the house in which the bride is. — And one of the women takes the box of the bride, and having put butter into it she goes out and smears a little each on the center of the heads of the men. — [1]) After this the men enter one by P. 127. one to the bride and greet her and bless her and give her trinkets, saying to her: "May thy face be of good luck for the family of thy father-in-law, and thy back for us; rest and repose!" And the friends of the bridegroom come dancing, and after having entered the house they lift up the bride; and they take also all the things that her mother has given her. And they bring the bride into the tabernacle and put her down at the side of the groom. As soon as they have lifted her up, the women put a little polenta into a wooden bowl and go out behind the bride; this the boys take away and eat it. After this the people of the procession and the family of the girl sit down at the door of the tabernacle as before, facing each other. And the father of the groom, or the groom himself, rises and shakes hands with the male relatives of his bride, saying: "Bless me!" And they bless him.

And the friends of the groom lift up the bride and the dowry and some of it they put on mules; and singing the *hōyra* they depart. The friends of the bride accompany her playing the barrel-drum and dancing, and they speak thus: "*Šānōy*, my friend, fare thou well! Thou art a girl, a girl, whose mother is friendship (?). Thou art a girl of the whip (?)

1) With the Mänsa^{c} only.

of *Šerō*." [1]) Finally they kiss her and go back. And when the procession has departed from the village, they mount the bride on a mule, and the best friend of her [groom] rides with her and holds her. But she is entirely wrapped up and keeps silent. And if on their journey the evening overtakes them, they pass the night at some village. And they let the bride and the groom, each one of them, pass the night in the house of a first wife. The bride does not eat or drink on the way, she refuses haughtily. The best friend, on the other hand, says: "By herself she shall not be thirsty and hungry!",
P. 128. and he refuses like her to eat and to drink. When the procession has come near the village of the groom, they dance and sing the *hōyra*. And the girls of their village come to meet them beating the barrel-drum and clapping their hands and dancing to this song:

"Our luck, the bride, has come to us.
Our luck, the ornament, has come to us.
Thus God has given thee to enter the village of these people.
Their village is a village of gold; their hair-arrow is of silver." [2])

The women give the shout of joy, and all the people look on. Thereupon they lead the bride into the bridal tabernacle, which has been built, and they put the leather skirt down for her. And if the procession arrives before the day has turned, [3]) on the [same] day, otherwise on the next day, they make the groom to sit on a chair at the door of his bridal tabernacle, furthermore they make a boy, the son of

1) This is mostly in Tigriña and partly corrupted. *Šānōy* and *Šerō* could not be explained; the translation of the other words is somewhat uncertain.
2) Also these verses are mostly in Tigriña and partly corrupted.
3) I. e. before noon.

a first wife, sit near him on the ground. Then they put sprouting corn and *ʿašal* in the palm-leaf bowl of the bride and fill it with water. And the groom and the boy take off their clothes and put them down. Thereupon they pour the water on them; and they dress the groom in the cloak that has come with the bride, and having wrapped himself in it he stays in his place. The water is called the *ʿašal*-water; and the boy is the *wad-ṣembel.* [1]) — If the groom is a Christian, the priest comes and cuts, with a knife from the family of the groom, some hair of the center of his head and puts it into the water, and then, he pours the *ʿašal*-water on the groom. And the priest receives the knife and the old cloak of the groom. — And whosoever is a relative of the groom comes to him, and he shakes hands with them. They bless him and present a gift to him, cattle or goats, or money, P. 129. or else fields. After this the groom enters into his bridal tabernacle. And a first wife changes the clothes of the bride and braids her hair. Thereupon her nurse [2]) brings her water and food; and she tastes a little without taking much, and continues in this way until her fortieth day. And they give to all those that have gone in the procession beverages to drink, and even to those that have stayed at home they give to drink.

The bride lies down, and two friends [of the groom] seize each other's hands over her neck. Then the groom stepping upon their hands passes over her three times and says: "May thy neck be soft and may my neck be hard." Afterwards the groom kills a young he-goat or a young ram as a sacrifice. — For a Mohammedan the shekh offers the sacri-

1) I. e. "the son of the wedding-gift."
2) Literally "the woman who feeds her."

fice. — And in the evening the family of the groom cook a large meal of an *ʿebēla* of corn and make a sauce of butter and curds with its spices. The friends of the groom eat this, and what they leave over, they return to the house of the mother of the groom. And when they have eaten, they say *ḥēssē* [1]) and shout. Moreover, before the meal they drink a keg of beer. They eat and drink in this way until the fifth day, in the evening and in the morning, from the family of the groom. Now those who owe the family some return gift help them and make the meal and the keg [of beer] for them. But if any one of the friends, before entering the bridal tabernacle, sees that the food is cooked in another place or while it is carried, he abstains from it, saying: "I have seen it in another place." The bride is always wrapped up and hidden behind the curtain and is not seen by anybody else except the best friend [of the groom] and the
P. 130. nurse. The groom and his best friend and the *wad-ṣembel* eat together. The groom goes on the same day, after the *ʿašal*, wrapped up with his friends down to a river, while his friends sing the *hōyra* and the musician leads them playing the flute. Then they make the groom to sit at one place, and the *wad-ṣembel* seats himself at his feet. And they take off their clothes, and the friends dip water with the palm-leaf bowl and pour it on them seven times. Thereupon they dress them in their clothes. This is called the first *ʿasūr*. And again the groom and the *wad-ṣembel* go down to the water three times. The second time they go down after twenty days: the friends pour water on them with the bowl twice seven, and this is called the second *ʿasūr*. The third time when they go down, after thirty days, they pour

1) Perhaps "it was good."

[water] three times seven: this is called the third *ʿasūr*. And at the fourth trip, after fourty days, they pour [water] on them seven times seven: this is called *ʾarbāʿa* [1]) or the fourth *ʿasūr*. And this is his last time, with which he finishes. At the first trip they braid the hair of the groom and anoint him with butter from the box of the bride which they have taken down with them. While the groom and his friends are gone, the women make a larger bridal tabernacle and adorn it: they build it at the right side [2]) of the house of his mother and put branches of the *täsäs* [3]) tree on it. After that the groom and his friends go out singing the *hōyra* as before; and they eat and drink as before. But when the day of their departure, [viz.] the fifth day, has come, on that day they take an early midday-meal and go out [to bring] fumigating wood of the *ṣarōb* tree for the bride. And each one of them cuts a stem and carries it, and singing P. 131. the *hōyra* they return. And when they have put it down, each one of them chops his stem, and they pile [the pieces] up in the house of the bride: this is for her fumigation every evening, and she makes her vapour-bath from it. On the [same] day [they take] the leather that has come with the bride, and they cut one or two goat-skins, according to the number of the friends, into stripes for the sandal-straps of the friends: then they give each friend a strap. And when they have dined, the friends present their *ʾessarāt*: [4]) each one of them gives a thaler in money or its value [in kind] to the groom. This is called *ʾessarāt*. Thereupon each

1) I. e. "[the] forti[eth day]."

2) I. e. as you leave the house.

3) A certain tree of medium hight, not to be found in SCHWEINFURTH, *Abyssinische Pflanzennamen*.

4) I. e. the present given at this time; literally "Angebinde."

one says: "I go out with so and so!" [1]), and they leave the house and go away. The best friend, however, kills a cow or a goat for his two best friends, [the groom and the bride], and after having prepared the meat he gives it to them in small portions; and he gives nothing of it to anybody else. But if he has no animal that he might kill, he gives [a little] more money as an *ʾessarāt*. Some of the friends sleep with the family of the groom before they leave, but finally they all go away. The *wad-ṣembel*, however, and the best friend eat with the groom; and they pass the nights together until the fortieth day comes.

The groom does not leave his house when the sun has set, lest he see the stars or they see him. [2]) Moreover, if he goes away he does not pass the night at another place, except in case of need. And if the groom has risen when there is an alarm, he does not go on a robbing excursion; nor does he go to bring back what has been captured. He does no work. He does not sit in council in order not to hear a wrong judgment or an oath. He does not go with a funeral. If he goes about the *wad-ṣembel* follows him always: he does not go by himself. When his fortieth day has come, the groom has his clothes washed at his last trip to the water.

P. 132. On [t]his last day he rises with the dawn before the birds begin to warble, and he takes off the sword, the whip, the beads, the silver necklace, the bracelet and puts them on the bedstead. Then he goes out and sits down at the council-place. — The groom and the bride do not speak to each other for a long time. But when they finally talk to each

---

1) Everybody makes a new friend at a wedding.
2) Cf. above p. 60—61.

other for the first time, it is called *tēlennē*. [1]) And the people ask the groom about his *tēlennē* threatening him. [2])

On that day, if the family of the bride lives near, her "mothers," i. e. the women in her father's and her mother's family, take a meal or corn and visit her. Her mother, however, prepares a polenta and having cooked it and made a good butter-sauce, she brings [it]. And this is eaten by the husband of her daughter together with the family of his father, and it is called "the polenta of the forti[eth day]." And the women who are with the bride return after having received a meal from the family. The women of her father-in-law's family [take] on that day a small ring of palm-panicles — or a ring of lead or a finger-ring of silver — [and] put it on [her head] instead of her silver hair-ring until her [first] year is over. And on the same day the bride gives to the *wad-ṣembel* and to the boys of her father-in-law's family long neck-chains of beads, to the girls, however, bracelets of different kinds of beads and necklaces [consisting of two strings of alternating long and short beads]. Again on the same day the [women] put gloves on the hands of the bride, in order that her nails may grow long. And she lives in retirement without work for a year, and she does not go down from her bedstead except at the time of the vapour-bath. She talks in a whisper and she calls by knocking. Moreover, the bride does not pronounce the names of her husband, her older brothers-in-law [i. e. brothers of her hus-

---

1) I. e. probably "she spoke to me."

2) They say e. g. "If thou sayest the truth, thou shalt find happiness; if thou sayest a lie, thou shalt find misery" or ..... "Thy *qeblat* (direction of prayer) shall be such and such," i. e. thy religion shall be changed. The Mohammedan direction of prayer is north, the Christian south; but the latter used to be east.

band] or of her older sisters-in-law [i. e. sisters of her husband]. Nor does she pronounce the names of her fathers-in-law and mothers-in-law, those of the present and those of former generations. But she calls them after the names of their
P. 133. children [1]) or by their surnames addressing them in the plural. [2]) But most times she does not talk to them at all and is not seen by them. Furthermore, if somebody else is called by the same name as one of them, this [name] is forbidden to her: she addresses [that person] by his surname or after his [first] child or "*meksa.*" [3]) And to her husband she says, after the name of the *wadwaldō* (i. e. an adorned head-support given by the mother-in-law, and called by a proper name), "father of so and so." But afterwards, when they have a child, she says to him "father of such and such" (viz. name of a boy or a girl), and he says to her "mother of such and such." — The bride does not do any [hard] work as long as she is in retirement. But she does handi-work on her bedstead: she sews palm-mats, she does patch-work, she sews clothes, she spins, she twists, and she strings pearls. After a year she "turns": the women gather and braid her hair and put a beautiful silver-ring in it with a chain of beads and a silver tube and plates, and they adorn her with a frontlet which her husband has had made for her. Thereupon the women boil dura corn and eat it, and this is called *ferē*. [4]) After this the bride lives in retirement for another year, if she has a woman that works for her. But if she has not, she begins the entire work of her household on that day, and it is said "She has seized herself."

---

1) I. e. "father of N. N." or "mother of N. N."
2) She says "ye" instead of "thou."
3) Literally "surname," used if one does not want to say the real name.
4) I. e. fruit.

Later, after two or three years, her husband has beverages and food prepared and says to the family of his father-in-law: "Come to your daughter!" And the families of her father and of her mother come to him: they pass the day drinking of the beverages and eating the meal, and they greet their daughter. Then they give to the family of her father-in-law presents, [1]) to each one of them one or two thalers, or a bullock each, or a heifer each, or a goat each. And after having greeted each other they return to their village. This is called "the present [1]) of the entering" or "of the appearing." However, if her family belongs to [another] tribe, the "present of the entering" is not given to her. But if somebody of her family visits her, he gives her at his first visit the "present of her appearing." — Thus end the wedding customs. P. 134.

84.

OF THE RITE OF CIRCUMCISION IN THE TIGRĒ COUNTRY.

The Tigrē people observe strictly the covenant of circumcision, in the same way as all the people of Abyssinia. They count him that has not been circumcised as a slave; and they revile him saying "uncircumcised slave." They circumcise all male children while they are small. And even the girls they circumcise, and by the circumcision they tell their inviolated virginity; and if she is not circumcised they count her as a slave. Thus all their offspring are circumcised while they are young. And when a boy has been circumcised, they tell him at the door of his mother to give a shout of

1) Literally: "property."

challenge, and he gives this shout. Then he pierces with a lance a net [suspended] in the door and his mother gives the shout of joy. And his father gives him the "circumcision present," [i. e.] a head of cattle or of goats, and this is counted as the property of the boy. And it is said: "He has received the circumcision present." Besides he receives on that day presents from his other relatives; he dresses in a white cloak. The boy is circumcised by a man; but the girl by a woman.

The age at which the children are circumcised varies from one to six years. Circumcisio puellarum fit hunc in modum. Pars clitoridis absciditur, et duo labia in ea parte quae ante vaginam est inciduntur; ea pars quae ante urethram est non inciditur. Postea femora puellae colligantur, et in lecto recumbit donec vulnus sanatur et vagina clauditur. In nuptiis femina quaedam puellam cultro aperit, neque ante diem quadragesimum coniux ei appropinquat.

The "shout of challenge" is e.g. "[I am] a bull, a bull;" or "[I am] a good mark's man, a good mark's man." Cf. below No. 90.

85.

OF THE RITE OF BAPTISM WITH THE MÄNSA^{c} BĒT-ABREHĒ.

Formerly when their first priest, the priest Ḥaile-Gärgīs, the son of the priest Belēnāy, was living, there was baptism.
P. 135. In the month of Gabre'ēl, after Christmas about two weeks, on that day the priest used to place the tābōt of Mary of Sion [1]) on his head, and all the people followed after him, saying: "Lord, have mercy upon us, Christ!" And while the priest was leading them, they marched around the house of Mary three times. Then they stood at the door of the house of Mary. The priest with the tābōt on his head stood before them, and he said to them: "Say: we have sinned!" And all the people kneeled down, and facing the priest they replied:

1) See above p. 55 seqq.

"We have sinned." Thereupon the priest said to them: "Say: we are sanctified." And they stood up and said: "We are sanctified." And this they used to repeat three times. Then they went all down to a river while the priest led them with his tābōt and his incense. Thereupon the priest placed the tābōt on the edge of the river, and saying: "Holy!" he dipped his hand in the water. The people took off their clothes and went into the river saying: "Holy, holy, holy!" and bathed. Then, when they had left the river they greeted [1]) the house of Mary. After this everybody went to his house. On that day the priest spread a palm-mat near the house of Mary, and the people poured corn on it as a gift [2]) for Mary. Afterwards the priest took it. This was their baptism; and they did it every year, and were baptized anew. They said: "It is the baptism of John." But later on the tābōt was lost, and the priests grew weak; and the rite of baptism ceased. However, the sign of the house of Mary exists until this day. [3]) And the family that used to be priests have this name until to-day. And also the tribute they receive until to-day. Of those who had been Christians some became Mohammedans; those, however, who are Christians until P. 136. to-day have became nominal [4]) Christians that have no service whatsoever.

86.

NAMES OF PERSONS IN THE TIGRE COUNTRY.

Every boy and every girl receives a name when the time of the mother's childbed is over. They call the boy after

1) I. e. touched it, kissed it, and prostrated themselves before it.
2) Literally: "saying." 3) See above p. 55 (Fig. 2).
4) Literally: "of the mouth."

the name of his grandfather: only, if his grandfather is still alive, they call him after his great-grandfather, or they name him after (the name of) his father's brother, if he has died without leaving any offspring; or else, after what has happened to them at that time. And if a former child has died, they give [the new child] an ugly name fearing he might also die. The same [happens] to the girl. They name her after her grandmother(s) or after her aunt(s) from the father's side or after what has happened to them at that time. And each one of them has a second name, a surname. Again the men [sometimes] receive a nickname according to their peculiarities; and this becomes by and by their [usual] name. And for this reason the names of men are plentiful [1]).

P. 137.

Relationship.

The Tigrē words denoting relationship in its different degrees are the following. With every word its deminutive or hypocoristic form is given in brackets.

ʾ*ab* (ʾ*abūtāy*) father.

Plural: ʾ*abač* "fathers," i. e. male relatives of the father's generation.

ʾ*em* (ʾ*emmētat*, ʾ*emmatīt*) "mother." Plural: ʾ*emmāt* "mothers," female relatives of the mother's generation.

ḥū ʾ*ab* (ḥū ʾ*abūtāy*) "brother of the father," i. e. uncle.

ḥāl (ḥālētāy) "uncle," from the mother's side.

ᶜ*ammat* (ᶜ*ammatīt*) "aunt" from the father's side.

ḥal (ḥaltētat) "aunt" from the mother's side.

ʾ*abᶜeb* (ʾ*abᶜebētāy*) "grandfather"
ʾ*abōt* (ʾ*abōtat*) "grandmother" } the same.

1) In the following list the number of the names of women is much smaller than that of men. This is chiefly due to the fact that the names of married women are not known to other men; cf. below chap. 110, introduction. Naffaᶜ could write, therefore, only the names of girls whom he knew.

ʾabᶜeb qadām "great-grandfather"
ʾabōt qadāmīt "great-grandmother" } the same.

wad ʾab (*wad ʾabūtāy*) "son of the father" i. e. cousin from the father's side.

wad ᶜammat (*wad ᶜammatīt*) "son of the aunt from the father's side."

wad ʾabᶜeb (*wad ʾabᶜebētāy*) "son of the grandfather," i. e. cousin of the father.

wad ʾabōt (*wad ʾabōtat*) "son of the grandmother," i. e. cousin of the father.

zama (*zamētāy*) "brother-in-law," viz. the brother (or the brothers) of the wife in relation the husband, his brothers and his sisters.

ḥam (*ḥamūtāy*) 1) father-in-law; 2) son-in-law; 3) the male relatives of the parents' generation of the wife or of the husband in relation to each other, or those of the wife in relation to the husband, or those of the husband in relation to the wife.

talākem (*talākemētāy*) "brother-in-law," viz. the brothers of the husband in relation to the wife.

wad ḥāl (*wad ḥālētāy*) "cousin," i. e. son of the mother's brother.

wad ḥal (*wad ḥaltētat*) "cousin," i. e. son of the mother's sister.

wad ʾabᶜeb (*wad ʾabᶜebētāy*) "son of the grandfather," i. e. cousin of the mother.

wad ʾabōt (*wad ʾabōtat*) "son of the grandmother," i. e. cousin of the mother.

zamāyit (*zamāyitīt*) "sister-in-law," viz. the sister (or the sisters) of the wife in relation to the husband, his brothers and his sisters.

ḥamāt (*ḥamētat*) 1) mother-in-law; 2) the female relatives of the parents' generation of the wife or of the husband in relation to each other, or those of the wife in relation to husband, or those of the husband in relation to the wife. — There is no special word for daughter-in-law.

naᶜal (*naᶜaltatīt*) "sister-in-law," viz. the sisters of the husband in relation to the wife.

ḥannō (*ḥannōtāy*) "the husbands of sisters in relation to each other."

selef (*selfatīt*) "the wifes of brothers in relation to each other."

ṣamar (*ṣamaratīt*) "wifes of the same husband in relation to each other."

(P. 138—156.)

NAMES OF MEN IN THE TIGRĒ COUNTRY.

Names referring to the deity or to the saints.

God or the saints give the child: 1. *Hebte-leʿūl* "gift of the High One;" 2. *Hebtēs* "gift of Jesus;" 3. *Hebsellāsē* "gift of the Trinity;" 4. *Temāryām* "gift of Mary;" 5. *Temekkeʾēl* "gift of St. Michael;" 6. *Hebte-Gärgīs* "gift of St. George" (also *ʾEbte . . .*); 7. *Hiyābū* "his gift;" 8. *Hebtū* "his gift;" 9. *Hebet* "gift;" 10. *Hebtän* "their gift," i. e. a gift for his "mothers;" 11. *Hebtāy* "the giver," i. e. "God is the giver;" 12. *Ṣaggāy* "bounteous," i. e. "God is bounteous, since He gave us this child." 12a. *ʿAkkasa* "He has thrown [the child on his parents]."

God or the saints plant the child: 13. *Taklēs* "plant of Jesus;" 14. *Taksellāsē* "plant of the Trinity;" 15. *Taklāy*. 15a. *Takalē*. 16. *Taqleṣōn* "plant of Sion."

God is to be praised: 17. *Ḥamdē-rābbī* "praise of God;" 18. *Ḥamdē* "praise;" 19. *Ḥammeddō* "I praise Him." Cf. also the Arabic names *Ḥamad* etc., No. 575 seqq.

God or the saints are powerful: 20. *Ḥaylēs* "power of Jesus;" 21. *Ḥaile-Gärgīs* "power of St. George;" 22. *Ḥayimkēl* "power of St. Michael." Cf. also *Baḥaylay*, below, No. 237.

God or the saints are the patrons of their clients: 23. *Ḥasab-baʿalū* "the client of his master." 24. *Ḥasabū* "His client." Cf. the Arabic *Ḥasab-annābī*, No. 582. 25. *Ḥeder-Māryām* "the client of Mary." 25a. *Ḥedrēs* "the client of Jesus."

26. *ʿEqba-ʾezgī* "the client of the Lord;" 27. *ʿEqba-rābbī* "the client of God;" 28. *ʿEqbēs* "the client of Jesus;" 29. *ʿEqba-ktōs* "the client of Christ;" 30. *ʿEqba-Ḥannes* "the client of St. John;" 31. *ʿEqba-Gärgīs* "the client of St. George;" 32. *ʿEqbá-mkēl* "the client of St. Michael;" 33. *ʿEqba-leddat* "the client of Christmas;" 34. *ʿEqba-Tēdrōs* "the client of Theodore," i. e. probably the Theodore who is to come at the end of time and to rule in peace over all Abyssinia; cf. BASSET, *Fekkaré Iyasous*, Paris, 1909, p. 4 seqq. 34ª. *ʿEqbāy* is an abbreviated form. See also below No. 138. (p. 138—156.)

God is merciful: 35. *Maḥārī* "merciful" (in Tigriña = *reḥemāy* in Tigrē).

God gives success: 36. *Markē* "who makes succeed;" 37. *Raka* "he succeeded" (said of the child). 38. *Rākī* "who succeeds."

God helps: 39. *Räd'ī* "help" (especially in bringing back booty).

God pleases: 40. *Samara*; 41. *Samra*; 42. *Mesmār*; 43. *Semūr*; 44. *Samara-reʾūl* (i. e. — *leʿūl*). However, these names may be interpreted from the Tigriña where *samarä* means "he has made to agree" and *semūr* "one who agrees." In Tigrē these names are of foreign origine.

God heals: 45. *Sāra* "he has healed;" 46. *Sefāf* "healing," i. e. "God has formerly afflicted me and now healed me by the birth of my child."

God assists: 47. *Qalātī* "one who assists a friend in trouble." Cf. below Nos. 220—222. The Tigriña word *qalatä* means the same as the Tigrē *yabbata*.

God or the saints are the hope: 48. *Tasfa-leʿūl* "hope of the High One;" 49. *Tasfās* and 50. *Tasfēs* "hope of Jesus;" 51. *Tasfa-Gärgīs* "hope of St. George;" 52. *Tasfa-Ḥannes* "hope of St. John;" 53. *Tasfámkēl* "hope of St. Mi-

(P. 138—156.) chael;" 54. *Tasfāṣōn* "hope of Sion." Abbreviated forms: 55. *Tasfāy*; 56. *Tasfōy*.

God is awful: 57. *Gemra-leʿūl* (for *Germa* —) "awe of the High One."

God prepares: 58. *ʾAddāla* "He has prepared," i. e. an heir for the parents.

God hears: 59. *ʾAsmĕʿē* (Tña) "he, i. e. the father, has made [God] to hear [his prayers]."

God illuminates: 60. *ʾAbrĕhē* (Tña) "He has illuminated," i. e. the house where the boy was born.

God makes to flow His mercy: 61. *ʾAuḥaza* "He has made to flow," i. e. His mercy like rain.

God preserves: 62. *ʾAuʿala* "He has preserved," and 63a. *ʾAuʿalōm* "He has preserved them," i. e. the parents from dying without an heir.

God accustoms: 63. *ʾAlmada* "He has accustomed," and 63a. *ʾAlmadōm* "He has accustomed them," i. e. the parents to His mercy. Cf. also below No. 243.

God gives rest: 64. *ʾAskaba* "He has given rest," i. e. to the parents; 65. *ʾAskabū*, i. e. probably for ancient *ʾaskabō* "He gave him rest."

God returns or answers: 66. *ʾEzgī-malas* (Tña) "the Lord has returned" or "answered [the prayer]."

God gives health: 67. *ʿĀfa* "He has given health," i. e. to the mother of the child. But this may also be said of the boy himself; cf. No. 943.

God makes to grow: 68. *ʿĀbiyō* "make him (i. e. the child) to grow!"

God adds: 69. *Wassaka* "He has added."

God or the saints support: 70. *ʿAnsellāsē* and 71. *Daselāsē* (both for *ʿAmda-sellāsē*) "column of the Trinity;" 72. *ʿAmdēs* "column of Jesus;" 73. *ʿAddemkēl* "column of

St. Michael." Abbreviated: 74. *ʿAmed* and 75. *ʿAmḏōy*. (P. 138—156.)

The saints are the parents: 76. *Walda-Gāber* "son of Gāber," i. e. the famous Gabra Manfas Qeddūs; 77. *Walda-Gärgīs* "son of St. Georg." Cf. below the names derived from *zärīʾ* "seed," Nos. 500—503.

God gives victory: 78. *Deḫēs* "victory of Jesus."

God reconciles: 79. *Dākala* "He has reconciled."

God repairs: 80. *Ġabber* "He repairs;" 81. *Ġābara* "He has much repaired."

God remembers: 82. *Feqqād* "remembrance."

God or the saints are masters, man is their servant: 83. *Gaber-rābbī* "servant of God; 84. *Gabrēs* "servant of Jesus;" 85. *Gaber-ketōs* "servant of Christ;" 86. *Gar-Māryām* "servant of Mary;" 87. *Gabremkēl* "servant of St. Michael." Abbreviated: 88. *Gaber*; 89. *Gabrū*; 90. *Gabrāy*; probably also 91. *Gāber* and 92. *Gābērāy*, though these two may have been derived from *Gāber*, the name of the famous saint; Here may be added 92ª. *Rābbī-bū* "he has a god."

Man is a part of the saint: 93. *Kefle-Gärgīs* "part of St. George." The other names containing the word "part" are to be found below Nos. 324—332; cf. also Nos. 225, 226.

Few names are abbreviated by omitting the first part of the composite name containing a substantive or a common noun: 94. *Madḫen* "the Saviour," for "servant of...." or some similar word. 94ª. *ʾAnnābī* "the prophet." Perhaps also *Gärgīs* (105ª) is an abbreviated form; cf. No. 77. 95. *Mēkāl*, which may stand for *Mīkaʾēl* "St. Michael."

Other names referring to the Deity and to religion are 96. *Nawa-ʾezgī* "behold, the Lord!"; 97. *Bahaymānōt*, and 97. *Beʾemnät* "by faith;" 99. *Dīn* "religion" with its derivative 100. *Dīnāy*.

Of uncertain derivation is 101. *Maqa-ʾezgī* which may pos-

(P.138—156.) sibly be the "threshold of God," if *maqa* is taken to be the Amharic *maqān*.

Ancient names taken from the Hebrew and from the Greek.

102. *ʾIyāsū*, i. e. Joshua; 102a. *Yaᶜaqōb* i. e. Jacob; 103. *Yaḥannes*, i. e. the Greek Ἰωάννης influenced by the Hebrew *Yōḥānān*; in old Ethiopic *Yōḥannes*; 104. *Galāydōs*, i. e. Κλαύδιος (Claudius); 105. *Tēdrōs*, i. e. Θεόδωρος; 105a. *Gïrgīs*, i. e. Γεώργιος.

Names referring to animals.

These names originated in different ways, and the reasons why they are given are in most cases well known. A. Those that refer to strong animals, e. g. lion, camel, bull, express the wish that the children might become like them. B. Those that signify despised or unimportant animals, e. g. pig, donkey, monkey, are given because the parents wish that the deity may consider the children as men consider these animals, viz. not pay any attention to them and consequently not kill them. C. Some names of small animals are given as nicknames and then continue to be used. But there are some the origin of which is not altogether certain. Moreover it must be said that in certain cases in which the name of a tribe denotes an animal, this tribe may originally have considered the animal as its totem; cf. above p. 85 seqq. But among the present names I have found none about which any totemistic idea was given to me.

A. Names of strong and swift animals: 106. *Ḥayat-ᶜaddēḥa* "the lion of noontide;" the lion is generally not seen during the day, but if he then appears, he is very ferocious and dangerous. 106a. *Ḥadambas*, probably an abbreviation of *ḥadge ʾambasā* "offspring of the lion." 107. *ʾAsham*, i. e. a surname of the lion and other animals that devour everything; 108. *Kereb*, i. e. surname of the elephant, originally meaning a knot on a branch, given because the elephant has a knotted skin; 109. *ᶜEwāl* "young of the elephant;" 110. *Ḥarīš* "rhinoceros" with its derivatives; 111. *Haršōy* and 112 *Haršīt*; 113. *Gamal* "camel;" 114. *Gïmuḳ* "[bull] with clipped horns," i. e. a bull whose horns are shortened

at the top because of his ferocity; 115. *ʾArāb* "antilope." (P. 138—156.) 115a. *ʾArābāt*, plural of the preceding. Cf. also *Derūy* (No. 519).

B. Names of despised and unimportant animals: 116. *Habay* "monkey;" 117. *ʾAdeg* "donkey" with its derivative 118. *ʾAdgōy*; 119. *Helūla* "young donkey" that has begun to cover (*hallel*); 120. *Gumūm* "[donkey] with clipped ears;" the ears of dogs and goats are also clipped sometimes, but generally *gūmūm* refers to the ass. 121. *Kaleb* "dog," with its derivatives 122. *Kalbāy* and 123. *Kalbōy*; 124. *ʿEnker* "whelp (of a dog);" 125. *Ḥarauyā* and 126. *Maflas* "wild boar;" 127. *Ḥasāma* "pig;" 127a. *Ċerūm* "an animal whose ears have been marked;" i. e. "we count the child as a piece of cattle." Cf. also *Karāy* "hyaena" in *Ḥasan-karāy*, below No. 701.

C. Names of animals given as nicknames. 128. *ʿAnṣāy* "mouse;" 129. *Qerʿōb* (Tña) "frog;" 130. *Qenqen* "wood-fretter, weevil;" 131. *Nehebāy* "bee," said of a man that talks and hums much; 132. *Šelentāy*, derived from *šelen* "black ant." Here may be added 133. *Šeber*, which means the "hind-quarter" of an animal, a nickname probably given to a man who was very fond of eating this part.

D. Animal names of uncertain origin.

134. *Sarērāy* "bird;" 135. *Tōfanāy*, probably derived from Tña *tafantī* "bullock;" 136. *Šekurrāy*, probably derived from *šekurrūk* "a certain kind of pigeon or turtle-dove;" 137. *Ḥamālāy*, probably from *ḥamālē* "a short-haired sheep which is not shorn."

The name 138. *Ḥewār-šēk* "the young ass of the Shekh (i. e. the Mohammedan priest)" is given in order that the child be under the protection of the Shekh.

Cf. also *Ḥemmad-ʾaḥā* (No. 697) and *Maḥammād-warʿē* (No. 705).

(P. 138—156.)

Names referring to trees and plants.

139. *Lēmān* "lemon" (otherwise *lēmīn* in Tigrē); 140. *Ḥabḥabāy* "fruit of Adansonia digitata;" 141. *Šenrāyō*, derived from *šenrāy* "wheat;" 142. *Qadādāy*, from *qadād* "a certain kind of a thorn-bush," given as a nickname to a "thorny" man; 143. *Temmāra* "her (i. e. the mother's) *temmār* fruit."

144. *Kerdād* "weed," the mother says: "The child is a weed and of no use, therefore God will not kill it." 145. *ᶜAqbāy* and 146. *ᶜAqbētāy*, derived from *ᶜaqba* "Acacia spirocarpa," the mother says: "May the child have thorns, so that others will not tread upon him;" 147. *Ġabīb* "grape," i. e. sweet; 148. *Gangūtāy*, derived from the *gangū*-tree (perhaps = Pittosporum abyssinicum); 149. *Ṣaḥatāy*, i. e. Terminalia Brownei; the mother says: "The child is a tree, he is not my son; therefore God and the demons will not harm him." Here may be added 150. *Ferē* "fruit," the parents say: "He is our fruit."

Of uncertain origin are.

151. *Garab*, which may be derived from the Tigriña word *garab* "tree;" 152. *Gemrīt*, a name used among the ᶜAd Taklēs, pronounced *Germīt* by the Mänsaᶜ, which may be derived from *germī* "large split thorn."

Names referring to victuals.

153. *Šekkär* "sugar," i. e. sweet; 154. *Derār* "dinner," i. e. "The child will be our support;" 155. *Ċēwāy*, derived from *ċēwā* "salt," i. e. "The child shall be our salt and make our life 'savoury';" 156. *Šärbē* "he makes soup," a nickname given to a man who does women's work, or is likened to such a man. — Cf. also *Šeber*, above No. 133.

Names referring to objects and utensils. (P. 138—156.)

157. *Ḥawat* "water-skin," a nickname given to a man that drinks much; 158. *Ḥarbīt*, probably derived from *ḥareb*, which is a little larger than the *ḥawat*, and therefore meaning the same as the preceding; however, *ḥareb* means also "war" as in Arabic; 159. *Ḥešāl* "camel's bridle," cf. *Ḥašala*, below No. 334; 160. *Leǵām* and 160a. *Legām* "horses' or mules' bridle," i. e. "May the child be a bridle for his enemies!"; 161. *Masmār* "nail," i. e. "May the child be straight as a nail and pierce his enemies!"; 162. *Maḥagam* "cupping-glass," i. e. "May he drink the blood of his enemies!"; 163. *Malāṣē* "knife" and 164. *Sōtalāy* "dagger," i. e. "May he kill his enemies!"; 165. *Sandaq* (Tña) "banner;" 166. *Šalāb* "crane, derrick;" 167. *Qadeḥ* "wooden bowl;" 168. *Bādūna* "earthen pot," a nickname given to a short and fat man; 169. *Tebūn* "piece of fifty centesimi," a nickname for a small man of little value; 170. *ʾEbbanāy* "stone," a nickname for a very niggardly miser; 171. *ʾEbrāy*, derived from *ʾebrät* "needle," a nickname for a thin and short man (the deminutive of *ʾebrät* should be *ʾebratīt*, but here the masculine form is used because it refers to a man); 171a. *ʾAbsōmīt* "father of the bead necklace;" 172. *Kelālū* "his hair-arrow," i. e. his father's ornament; 173. *Zemām* "nose-ring," i. e. for his enemies; 174. *Darecˢ* "coat of mail;" 175. *Ǵanǵar* "fetter," cf. 160, 173; 176. *Gambät* "saddle-cloth," i. e. "The child is to be a carpet for his mother;" 177. *Gambata* "her saddle-cloth;" 178. *Gedbāy*, derived from *gedeb* "axe;" 179. *Gefel* "leather-bag;" 180. *Ṭabanǵa* "revolver, pistol." Here may be added 181. *Megda* "camp-fire," i. e. "May the child bring warmth and light into the house," and 182. *Keres* "button," contained in the name of the family *ʿAd Keres*, of uncertain origin.

(P. 138—156.)

Names referring to measures and numbers.

183. *Sāᶜá* "ninety;" 184. *Miya* (Arabic) "hundred;" 185. *Šāḥá* derived from *šeḥ* "thousand;" 186. *ʾAlef* "thousand." *Sāᶜā*, *Šāḥā* and *ʾAlef* were brothers. The names meaning "thousand" probably contain the wish that the child might be the ancestor of many people. Cf. *Dār-šeḥ* (No. 516).

187. *Sader* "span," and 188. *Mesdār* "pace" seem to be nicknames given to short persons.

Names referring to stars.

189. *Sehēl*, i. e. Canopus; but *sehēl* is also used of a tall man. 190. *Ṣerūy* i. e. Jupiter, the "bright star." Here may be added 191. *Bareq* "flash of lightning," expressing the wish that the child might become like it.

Names referring to months, days, seasons and festivals.

These names are, of course, given because the child was born at that time.

A. Months: 192. *Yaḥannes* "September;" 193. *Masqal* "October;" 194. *Mekkeʾēl* "November, or June;" 195. *Taḥasās* "December)" 196. *Ṣōmanāy*, derived from *ṣōm* "February;" 197. *Fāzagā* "April;" 198. *Ramadān*, i. e. the Mohammedan month of fasting. The name *Keflāy* (below No. 329) may be connected with *Kefla* "March," but it is more likely that it belongs to the same class as the other names derived from the same root. Among the Tigriña speaking people the name *Gabrĕʾēl* "December" is frequently given to boys aud girls born in that month. Cf. below *ʾAbīb* (No. 766)

B. Days of the week: 199. *Sambatāy*, from *sambat* "Saturday," or "Sunday" (in this name the "small sabbath" and

the "great sabbath" are not distinguished); 200. *Ǵeme*ᶜ "Friday." Children born on Thursday are called *ʾIdrīs* (below No. 648). (P. 138—156).

C. Seasons: 201. *ʾĀwlāy*, from *ʾawel* "spring;" 202. *ʾAwel-kēr* "spring of blessing;" 203. *ʾAwel-lahab* "may He give a [good] spring!"; 204. *Käräm-bazzeḥ* "the winter (i. e. the rain) grows strong."

D. *Festivals*: 205. *Tenseʾeu* (from the Amharic *tensāʾēu*, or the Tigriña *tensāʾeʾā*) „his resurrection," name of a child born at Easter-time; 206. *ᶜArafa*, i. e. the Mohammedan festival of ᶜArafat; 207. *Darḥannes* was interpreted to me in this way: "The child is a *dār* (property) and was born at the festival of St. John."

Here may be added: 208. *ᶜĒdarät* "thin rain," i. e. it was raining when the boy was born; 209. *Fatīl* "twisting," i. e. probably, the child was born at the time when ropes were being twisted.

Names referring to events and circumstances.

If a child is born after the death of his father or if the mother of the child dies in childbirth, the following names are given: 210. *Hawē* "he has fever," i. e. "he is in trouble;" 211. *Naṫābī* "who tears asunder;" 212. *ᶜAggaba* "he (viz. the child) has wronged," i. e. his mother or his father; 213. *ᶜEggūb* "wronged," viz. the child by God; 214. *ʾAytama* "He has rendered an orphan;" 215. *ʾAda* "he (i. e. the child) has done harm;" 216. *ᶜAdāb* "pain," viz. for the mother; 217. *Ǵarbännē* "He tempts me;" 217ª. *Ṣerāy* "who is not nourished by his mother."

If a child is born after other children of the parents have died, he receives (1) either an ugly name, or a name denoting some unimportant object etc., in order to avoid the envy

(P.138—156.) of the higher powers, (2) or a name derived from a root that signifies "to compensate" or "to assist in trouble," or "to assist somebody after the death of a relative." Thus we have 218. *Ḥālafa* and 219. *Takkĕ̈ē* (Tña) both meaning "He has compensated." — From the root *yabbata* "to assist in trouble or after the loss of some property" the following names are formed: 220. *Yabāt*; 221. *Yibbatīt*; 222. *Maybatōt*. Cf. above *Qalātī*, No. 47. — From the root *dabbasa* "to assist somebody after the death of a relative" we have the names: 223. *Dabbās* and 224. *Dabasāy*. Of a similar meaning is 225. *Karāmī* "leaving over," i. e. God leaves this child to his parents after He has taken the others; 226. *Gebbūl* "booty gathered," i. e. the dead children were God's booty, this one is to be the booty of the parents. Again, the names meaning "share" or "He has shared" (see below Nos. 324—332), may contain the idea that God has had His share, killing the former children, and that the new child is to be the share of the parents as distinct from the dead ones.

Names referring to other events or circumstances are the following.

227. *ʾAtgāwḥa* "he came at dawn," i. e. he was born before sunrise, between five and six o'clock; 228. *ʾAsannāy* "Welcome!"; 229. *ʾAyim* "fallow-ground," i. e. either the father had laid up his field, or the child was born on a fallow; 230. *Kabīn* "gathering," i. e. either the child was born when there was a gathering, or the name implies the wish the child might become a father of many; 231. *Wadgabay* "son of the road," i. e. born on a journey; 232. *Darīr*, derived from *darra*, which is said of a cow that unexpectedly gives more milk; the name was explained to me: "God gave more than we expected; we did not hope it," i. e. that we should have a son. 233. *Gannād* "who draws the limit," i. e.

formerly girls were born, now a boy has put an end to it. (P.138—156.) 234. *Gūgūy* "gone astray," viz. from the road on which his brothers were, i. e. the parents wish this child might become stronger or cleverer than others born to them. 235. *Gāyid* „hastening," i. e. born before his time was completed; 236. *Fār* "lucky accident;" cf. No. 232. 236ª. *Beddehō* "an object found by accident," a name given to a child which is born after his parents have been waiting for a child a long while.

Another name was explained to me in a way that would put it in this class, viz. 237. *Baḥaylay* (Tña) "by my power," i. e. the father says: "I have begotten this son by my power, although I am young;" and it is possible that some interpret it in this manner. But it is likely that *Baḥaylay* is an abbreviated form of an ancient composite name as e. g. *Baḥayla-Mīkā'ēl* "By the power of St. Michael."

Names referring to tribes, countries, places and the like.

"Geographical" names are quite frequent among the Tigrē people. Their origin, however, is often uncertain, though a number of them were interpreted to me in a way that left no doubt as to their meaning. There are chiefly three ideas connected with these names. A. The origin of a "geographical" name is most naturally explained if its first bearer came from another country or tribe: he was always called after his original home, and his true name was forgotten. Then the new name continued to be used in his family. B. The names of certain renowned cities or other places are given to children with the implied wish that they might become as renowned as those. C. Strange names are often given with the intention of averting evil. The naïvely superstitious idea of the people is as follows: If we call our child a stranger and thus declare that he is not our child and that his death would not grieve us, the higher powers will not recognize him and, therefore, spare him. — In the following list the origin of these "geographical" names has been explained, wherever it was possible.

238. *Nattābāy*, derived from *Nattāb*, i. e. the noblemen among the Mīn ᶜÁmer, a tribe in the Barka low-lands, given as a "name of honour;" 239. *Nabarāy*, from *Nabara*, a tribe south of the Mänsaᶜ: "the child is a stranger;" 240. *Nabbāy*,

(P.138—156.) from *Nabab*, a tribe dispersed among the Tigrē people; 241. *ʾAmḥarāy*, from *ʾAmḥara*, a large province of Abyssinia: either "the child is a stranger," or "he is as strong and brave as an Amharan;" 242. *ʾAsfadāy*, from *ʾAsfada*, a tribe living with the Ḥabāb; 243. *ʾAlmadāy*, from *ʾAlmada*, the name of the ancestor of the *Ṣāwra* tribe; cf. about the meaning of this above, No. 63; 244. *ʾAšūšāy*, from *ʾAšūš* which is equivalent to *Kabasa*, i. e. the highlands of Northern Abyssinia, south of the Tigrē country: its first bearer must have come from there; 245. *ʾAlgadēnāy*, from ʾAlgadēn the name of a tribe near Agordat; 246. *Därbūš*, "derwish;" 247. *Dāmōtāy* from Dāmōt, a province south of the Ṭānā Lake; 248. *Šanqellāy*, from Šanqella, a negro tribe in Western Abyssinia; 249. *Bāyrāy*, from Bārya, a negro tribe in Northwestern Abyssinia; 250. *Takrūrāy*, from Takrūr, north of the Šanqella; 251. *Terkī* (used with the Mohammedans, Arabic *turkī*), and 252. *Terkāy* (used with Christians and Mohammedans) "Turk;" 253. *Gerdefān*, i. e. Kordofan. The names from 245—253 imply all that "the child is considered a stranger." 254. *Dōbĕᶜāy*, from *Dōbĕᶜāt*, a tribe in both Tigriña and Tigrē countries; cf. also Conti Rossini, *Nomi propri* p. 24, *s. v.* 255. *Gädäm*, name of a mountain near Massaua, cf. below No. 819. 256. *Garᶜantā*, probably from *Garᶜāltā*, a province in Abyssinia, S. of Adua; 257. *Gandär*, i. e. Gondar, formerly the capital of Abyssinia, implying the wish that the child might become great and well known; 258. *Gūšāy*, perhaps derived from the river Gāsh; 259. *Fūnǧāy*, from *Fūnǧ*, a negro tribe, west of Abyssinia, known to be very brave; 260. *Māyrāy*, from Mārya, two tribes north of Cheren and Agordat, called the Black and the Red Mārya; 261. *Ragadlāy*, from *Ragadlē*, a tribe dispersed among the Tigrē people; 261ª. *ʾAgdūbāy*, from *ʾAgdūb*, a tribe dispersed

among the Tigrē people and believed to be special friends of the deity; 262. *Sennār*, i. e. Sennar near Chartum, name for boys and girls (cf. 878); 263. *Balwāy*, from Balau, the name of an ancient tribe that has now almost altogether disappeared (cf. above p. 66, ann.); 264. *Barkāy*, derived from Barka; 265. *Bāṣeᶜāy*, i. e. from Massaua; 266. *Bārgallāy*, from Bārgallē, a tribe dispersed among the Tigrē people; 266ª. *Baᶜallaᶜālīt*, from *Sab-laᶜālit*, "the people from the highland," a dispersed tribe; 267. *Hamaǵāy*, "bondsman," equivalent to Tigrē; 268. *Baynānī*, from Banyān, i. e. Indian merchant: "the child shall become rich like one of them." The two names 269. *Hawasābāy* and 270. *Ḥebāba* seem to refer to geographical names, but their explanation is not certain; the former may be connected with *Hawa*, said to be a place or a district west of the Tigrē country, the latter with the Ḥabāb tribe. (P 138—156.)

Here may be added a few names taken from common nouns denoting houses, villages and the like. 271. *Dār* "house and property:" "the child shall be a house for us;" 272. *Mandür* (Amharic) "village;" 272ª. *Mandērāy*, deminutive of the preceding; 273. *Qīšōtāy* "small village;" 274. *Daber* "mountain," and its derivatives 275. *Dabrāy* and 276. *Dabrū* "his mountain," i. e. "The child shall be like a mountain and the enemies shall not overpower him;" 277. *Selül* "winding mountain-path;" 278. *Gārō* "stable" (Tigriña, cf. *Bibliotheca Abessinica*, I, p. 8, ann. 2); 279. *Gāyim* "river-side," implying the wish that the child might be high up in a safe place at times of danger.

Names referring to a calling or occupation.

280. *Maᶜallem* (Arabic) "master," chiefly used of masons; 281. *Ḥaǵǵārī* (Arabic) "stone-cutter;" 282. *Meqlem* (Arabic),

(P.138—156.) interpreted as equivalent to Tigrē *maqalmāy* "ink-maker;" 283. *Berkātī*, equivalent to *mabarketāy* "man who makes the *berketta* bread; 284. *Nagāš* (Mohammedan) and 285. *Nagāsī* (Christian) "ruler;" 285ª. *Talāy* "shepherd," given as a nickname; 286. *ᶜAškarāy* "belonging to the army;" 287. *ᶜAggar*, now name of a tribe; their ancestor was said to have been an *ᶜaggartāy*, i. e. hunter of elephants; 288. *Gebbeṭān* "captain," a name taken from the Arabic, not from the Italian; 289. *Ṣabāṭ-ḥarmāz* "seizer of the elephant," name of a family whose ancestor received this name when he killed an elephant; 290. *Darᶜāy* "maker of coats of mail;" 291. *Degläl*, i. e. the official name of the chief of the Mīn ᶜĀmer; 292. *Ṭabīb* "blacksmith," originally a nickname taken from the man's calling; blacksmiths are despised and feared in Abyssinia.

Some of the Arabic names, like *Selṭān* (No. 607) and *Naǵǵār* (No. 633) may be compared with this class.

Names referring to relationship.

293. *Mantāy* "twin;" 294. *ʾIyāy*, from *ʾayāy* "relative" or perhaps from the Tigriña word *ʾayā* "older brother;" 295. *ʾIyāyāt*, derived from the preceding; 296. *Walatī*, from *walat* "daughter, girl," a nickname given to a man who does not carry the staff and the lance.

Names referring to parts of the body.

297. *Ḥemberra* "navel;" 298. *Ḥembūr* "having a protruding navel;" 299. *ʾAttāb*; the same as 298; 300. *ᶜEqbīt*, from *ᶜeqeb* "leg;" 301. *Karōf* "man with a caved-in face," given as a nickname; 302. *Magābū* "his thigh," i. e. of his father: "he shall become a support for his father;" 303. *Ḥaṭīr-ʾedayū* "short-handed;" 304. *Mäᶜō* is an ancient name and now obsolete; it is probably to be connected with *ʾamᶜīt* (Tigrē) or

ʾamᶜūt (Tigriña) "bowels." Cf. the story of ᶜAlī wad Mäᶜo, above p. 47—51. — A few other names referring to physical peculiarities are included among those given in the next division. (P. 138—156.)

Names referring to qualities in general and to colours or implying various wishes.

305. *Hazām* "assailant;" 306. *Hangala,* "he carried a burden;" 307. *Harūrāy* from *harūr,* "heat of the sun," nickname given to a man who "burns" all others; 308. *Hawāsāy,* from *tāhawasa* "he played;" 309. *Hemār* "meagerness," i. e. he renders all others meager; 310. *Hamarābāy,* i. e. *hāmara ʾabāy* "he rendered the enemy meager; 311. *Harīš,* from *harraša,* "he broke to pieces;" 312. *Hādama* (Tigriña) "he put to flight;" 313. *Habāt* from *hāb,* "heat of the fire;" cf. No. 307. 314. *Hedād* "alarm, gathering of an army," i. e. "may he be like a strong army for his father!" 315. *Labāsī* "one who clothes [his parents]," i. e. brings good luck; 316. *Laǧǧāǧ* and 317. *Malaǧǧaǧ* "obstinate;" 318. *Leǧāǧ* „obstinacy." This is said of strong horses, and the name implies the wish that the boy might become like them. 319. *Lawāy* "going aside," i. e. probably from the way of death. 320. *Lebāb* and its deminutive 321. *Lebēbāy* "wisdom;" 322. *Ḥafarōm* "he was in awe of them, i. e. of his parents;" 323. *Ḥaraba,* probably derived from *ḥarraba* "he gave a meal to a stranger;" 324. *Ḥazōt;* 325. *Garza;* 326. *Keffāl* "share," and the other derivatives of this root: 327. *Kāfal;* 328. *Kāfala;* 329. *Keflāy;* 330. *Keflōy;* 331. *Keflīt;* 331ª. *Kāfalīt;* 332. *Keflōm.* All these names (324—332) imply that the boy is "the share" of his parents; cf. above the remarks following No. 226. 333. *Ḥankīl* "crook-legged." 334. *Ḥašala,* derived from *ḥašla* "he bridled the camel." 335. *Ḥadār-*

(P.138—156.) *ʾalabū* "he has no host," i. e. he is a poor stranger; 336. *Ḥagas* (Tña *ḥagos*) "joy;" 337. *Ḥarābaṭa* "he fell prone." 338. *Ḥandada* "he hated;" cf. below *Ḥamad-ʾabāy*, No. 691; 339. *Ḥašamfīr* "capable of everything;" 340. *Ḥarrānāy* "stubborn," said of a camel or a mule that does not want to move even if his load has been taken off. 341. *Ḥawāy* "dark-yellow with white stripes;" 341a. *Ḥawēwāy*, probably derived from the preceding; 342. *Ḥašḥaša*, cf. *ḥašaš bēla* "he rustled," probably a nickname; 343. *Ḥaṣūra* "her (i. e. his mother's) thorn-hedge;" 344. *Ḥarābsō* "blister;" 345. *Ḥēla* "was strong, was impossible to do;" 346. *Ḥenīt*, probably derived from *ḥana* "he turned aside by force;" 347. *Ḥemrūga* "one who has disturbed her" (his mother?), or "it;" the origin of this name is uncertain; 348. *Ḥenqūq* "who does not do manual labour," like kings and princes; 349. *Ḥerāṭ* "thorny thicket;" 350. *Ḥelwūy* "white with cream-coloured stripes," considered to be very beautiful; 351. *Ḥemez* "poison," nickname; 352. *Ḥedūr* "possessed," nickname; 353. *Maḥanreṭ* "spry and wanton," said of a donkey that grows fat, runs away from the herd and brays; 354. *Madannas* "lucky;" 355. *Mannaqmū*, for *man naqqemmō* "who may address him?", i. e. he is so full of awe; 356. *Man-qabberrō* "who will bury him?", a nickname given to a miser who only thought of himself and therefore would not find anybody to bury him; 357. *Mafarreḥ* "gladdening;" 358. *Maġhalīb* "valiant," used in poetry of a hero that drinks much; 359. *Mūdūy* "burned, boiled;" this name was interpreted in this manner: "The father was burned, i. e. afflicted, already; may God not afflict him again!" But it may also be the active participle of the following name. 360. *Māda* "he burned," i. e. his enemies; 361. *Māweq* (Tigriña) "hot;" 362. *Mesmāy* "naming;" i. e. "may the child bring name and fame!" 362a. *Merkāb* "a gain;" 363. *Rākeb*,

equivalent to *ṣegūb* "rich;" 364. *Meqeṣṣa*^{c} "poisonous;" (P.138—156.) 365. *Raidē*, from *rada* "he wished, agreed;" 366. *Särrōm* "their half," i. e. of the parents; cf. above 324—332; 367. *Satārī* "who keeps secrets;" 368. *Saladē*, from *saled* "a little, a small part [has been given by God];" 369. *Saraqē* (Tigriña) "has risen," viz. sun or moon; 370. *Sanadār*, from *sana dār* "the house became beautiful," i. e. has an heir now; 371. *Seḥūl* "sharpened;" 372. *Sembūb*, from *sambaba* "[the wound] became worse;" this is an ugly name given to avert evil. 373. *Šabeḥ* "to be fat;" 374. *Šaḷēwāy*, from *šalau bēla* "he was light and nimble;" 375. *Šangab*, and 376. *Šangabāy* "left-handed;" cf. Saraqē-šangab, below, No. 708. 377. *Šaggē* "he stands firm;" 378. *Šarēmāy*, from *šerūm* "slit-lipped;" 379. *Šagrāy* "yellow;" 380. *Šakkān* "club-foot;" 381. *Šardalleb* "he trades bad luck," i. e. brings it from another place; a nickname; 382. *Šalšal* "having thick and long hair;" 383. *Šūm-ḥallab* "the chief of the shepherds," literally "those who milk;" 384. *Šābītāy*, from *šābīt* "troop of foragers;" 385. *Šāker* "intoxicated," if derived from the Tigrē; it would have the same meaning as the Arabic name *Sakrān* "intoxicated [by the blood of the enemies]." But this name may also be derived from the Arabic *Šākir* "thanking." 386. *Šenēn*, probably from *šanan bēla* "he stood in silence;" 387. *Šengūl* "of age;" 388. *Šerūf* "gap-toothed;" 389. *Qarāy* "mutilated," i. e. if one hand is cut off, or if one or more fingers are stiff and undeveloped; 390. *Qayeḥ-qarnū* "red-horned," said of a bull whose horns are always bloody. 391. *Qalaṭṭen* (ancient name), probably equivalent to *matqalṭen* "changing one's colours;" 392. *Qadadē* (Tña) "he tore;" 393. *Qedūd* "torn to pieces;" 394. *Qaiyi*' "he spits;" a nickname; 395. *Qayeḥ* "red;" 396. *Qam*, from *qam bēla* "he became old;" 397. *Qeṭūm* "of whose ear a small piece has been

(P.138—156.) pinched off in order to avert evil;" 398. *Qemmī* "having clipped ears;" 399. *Qerād*, from *qarda* "he rejoiced;" 400. *Qenṭef*, from *qanṭafa* "he plucked leaves;" 401. *Qenṭ́ūb* "thin and short;" 402. *Qerrūṣ* "shorn;" 403. *Bakīt* "happy;" 404. *Baᶜal-gad* "man of good fortune;" cf. *Gad-bū* (No. 472) and *ᶜAbdal-gad* (No. 725). 405. *Barih* "shining light;" 405ª. *Bārih* "shining;" 406. *Bardadha*, cf. *bardadah bēla* "he staggered, stumbled;" 406ª. *Bardāda*, from *bardada* "to cool off;" 407. *Bahalebbī* (Tigriña) "joy of the heart;" 408. *Ballasa* "he turned back," viz. the enemies; 409. *Balaᶜ-ʾambaṭa* "locust-eater;" 410. *Balaᶜ-ʾaddām* "man-eater," i. e. killer; 411. *Balaᶜ-qabbat* "eater of a stuffed goat's stomach;" 412. *Balaᶜ-ᶜīdū* "eater of his funeral meal;" 413. *Balaᶜ-gärsa* "acorn-eater;" 414. *Balaᶜ-färäs* "horse-eater." All the names from 409—414 are nicknames. The name "locust-eater" was given to a Christian, because he ate these animals in spite of his Christianity; the Mohammedans are allowed to eat them. To eat horse-meat is not allowed with either Christians or Mohammedans. 415. *Bātōr* "ugly;" 416. *Bāzāy*, from *bāza* "a certain tune of the flute played at games;" 417. *Bāsuwār* "without weapons;" 418. *Biyān* "immune;" 419. *Beluḥ* "sharp, pointed;" 420. *Bergaᶜ*, from *bargāᶜa* "he slapped somebody's face;" 421. *Tambal*, and 422. *Tamballē*, derived from *tambal bēla* "he travelled all about," perhaps both nicknames; 423. *Taulē* "ambidexterous;" 424. *Tāyib* "bold, brave;" 425. *Temnētū* "his wish," i. e. his father's; 426. *Nāfeᶜ*, and 427. *Naffaᶜ* "useful;" 428. *Nadal* from *nadla* "he pierced;" 429. *ʾEndūl* "who has somebody pierced;" both names refer to the piercing of enemies; 430. *Naṭ́ṭ́ū* (Amharic) "white;" 431. *Nāgät* "a pause [between calamities];" 432. *Nāyir*, probably the Arabic *nāʾir* "shining," used in Tigrē of a "true" or "perfect" constellation (see above p. 71). 433. *ʾAftāy* "one who makes

to love;" 434. *ʾAsgadè* (Tña) "he prostrated;" 435. *ʾAsgadōm* (Tña) "he prostrated them." ʾAsgadè is the ancestor of the Ḥabāb; this name is not used now, whereas ʾAsgadōm is very common among both Tigrē and Tigriña tribes. 436. *ʾAlbāsa* "her clothes," viz. of his mother; 437. *ʾAb-salāb*, "father of making booty;" 438. *ʾAb-sāṭer* "father of him who dilacerates;" 439. *ʾAb-rādeha*, from *rādčha* "he trod down;" cf. No. 473. 440. *ʾAb-bārih* "father of the shining one;" 441. *ʾAb-ċabbaᶜ* "father of the long-fingered;" cf. below No. 556. 442. *ʾAzzāzī* "the commander;" 442ᵃ. *ʾEzāz* „command;" 442ᵇ. *ʾEzzūz* "obedient." 443. *ʾAray* "booty," viz. for his parents. 444. *ʾAf-gahar* "coal-mouth," a nickname given to a man whose words burn. 445. *ʾAbbara* "he grew old;" 446. *ʾAsbarīt*, from *ʾasbara* "he caused to break;" 447. *ʾAsbar*, id.; 448. *ʾAsbarāy*, id.; 449. *ʾAbāy-kestān* "enemy of the Christians," a nickname given to a Christian who fights against Christians; Rās Alula was given this name, although he himself said, he was not their enemy; 450. *ʾAgdada*, either "he grew fat" or "he made threads;" 451. *ʾAgrara*, and 452. *ʾAgrarāy*, from the Geᶜez word *ʾagrara* "he subdued;" 453. *ʾAnṭaṭa* "he took down" (something high up), a nickname given to a tall man (?); 454. *ʾUkūy* "causing quarrels," a nickname; 455. *ʾĪgammē* "he does not take counsel," i. e. he acts impulsively and rashly; 456. *ʾĪᶜaqqel* "he is not wise," a nickname; 457. *ʾĪleššallak* "his hair is not plaited," a nickname. 458. *ʾĪfarreḥ* "he does not rejoice;" 459. *ʾĪleddakkal* "he cannot be persuaded," viz. to give up his plans. 460. *ʾĪbarred* "he does not cool off," viz. from his anger or from his eager for killing; 461. *ʾĪharreb* "he does not flee;" 462. *ʾĪrasseᶜ* "he does not forget," viz. his revenge; 463. *ʾĀkel* "sufficing," i. e. he has no brothers, but he is worth as much as many brothers; 464. *ʾĒmān* "confidence," i. e. now his parents are confident and

(P. 138—156.)

(P.138—156.) do not grieve; 465. *ʾEkkūb* "collected," i. e. in good health; 466. *Kabīrū* (Tña) "he was honoured;" 467. *Kädänāy* "outsider," a nickname given to a man who lives outside; 468. *Karrār* "revenge," i. e. the boy is to carry out the revenge of his parents; 469. *Kahal* "Be firm!", said to the boy; 470. *Kērbū* "he has good luck; 471. *Kērāy*, derived from the preceding; 472. *Gad-bū* "he has good luck;" cf. *Baʿal-gad* (No. 404) and *ʿAbdal-gad* (No. 725); 473. *Kēdē* (Tña), i. e. *kēda* "he trod down," viz. his enemies; cf. No. 439. 474. *Kewāl* "escort," i. e. that part of the army which escorts the booty; 475. *Kertūt* "twisted, broken;" 476. *Kerkūr* "crook-backed," a nickname; 477. *Kebrōm* "their honour, pride," viz. of his parents; 478. *Kullū* "all," i. e. possessor of all; the boy is to inherit all; 479. *Kerōš*, equivalent to Tigrē *karrāš* "big-bellied;" 480. *Kebūd* "heavy," i. e. clumsy, dull; 481. *Kefuʾ* "ugly," given in order to avert evil; 482. *Kerbennāy*, from *karbana* "he tied firmly;" the child shall be a "binder," i. e. a chief; 483. *Kembēʾūs* "like an angry man," a nickname; 484. *Kōdāy* "weak of power," from *kōd* in *ḥad kōdū* "according his power; 485. *Wareʿ-sab* "holy-water" or "ornament of men;" 486. *ʿAbbē* "he grows up," i. e. "may he grow up!" 487. *Baʿal-qedīt* "owner of spices" or "of fragrant plants;" 488. *ʿAgōl*, equivalent to Tigrē *ʿeggūl* "round;" 489. *ʿAǵag*, from *ʿaǵag bēla* "he talked like an idiot," a nickname; 490. *ʿAtūl*, from *ʿattala* "he acted violently and forcibly;" 490a. *ʿEtēl*, and 490b. *ʿAttūlāy* are probably other derivatives of the same stem; 491. *ʿŪrūr* "black and white;" 492. *ʿĀylāy* "a stranger;" 493. *ʿĀrbāy* "cutter," said of a sword; 494. *ʿEl* "stupid," a nickname; 495. *ʿĒdabāy* "speckled black and white; 496. *ʿEddel*, from *ʿaddala* "he adjusted, brought good luck;" 497. *ʿErīt* "peace;" 498. *ʿEwūr* "blind," a nickname; 498a. *ʿEllūm* "good mark's man;"

499. *ʿErrūd* "fortified;" 500. *Zäriʾ* "seed;" 501. *Zärʾū* "his seed;" 502. *Zarʾāy*, 503. *Zarʾat* and 503ª. *Zarʾīt*, derived from the former. These four names seem to refer originally to the deity or to the saints and to imply that the child was "sown" by them; but now in Tigrē they are perhaps more generally understood us "seed, i. e. descendant" of his parents; 504. *Zelāmū* "his rain," i. e. his blessing; 505. *Zamāt* "robber;" 506. *Zāyid* "increasing;" 507. *Gār-ʾalabū* "he is of no importance," given either to avert the envy of the deity or to indicate that the former pain and sorrow is disregarded now. 508. *Damsās* "destroyer;" 509. *Darmas*, 509ª. *Darmās*, and 510. *Darāmasa*, from *darmasa* "he cut his way through the multitude;" 511. *Dannāš* "tottering," a nickname; cf. *današ današ bēla* "he walked tottering;" 512. *Darīṣū* (Tña) "he mixed all up;" 513. *Dam-ṣammem* "he drinks (lit. wrings out) blood;" 514. *Dāmer* "one who does not wander about;" possibly this name may also be connected with the place *Ed-dāmer* situated at the junction of the Nile and the Atbara; 515. *Dār-sallēḥ* "he makes the house to prosper;" 516. *Dār-šeḥ* "house of a thousand," i. e. either "his father's family is numerous," or "may his own family be numerous;" cf. above Nos. 183 seqq. 517. *Dāwrāy* robber, vagabond," a nickname; 518. *Dēganāy* "persecutor;" 519. *Derūy* "dark-coloured," often said of the lion; 520. *Ġennāy* "possessed by a demon, acting indeliberately," a nickname; 521. *Ġeḥreb* "dirty," given in order to avert evil; 522. *Gamyā* "liberal, bounteous;" 523. *Gašal*, equivalent to *Današ*, cf. No. 511. 524. *Gafāgafa* "he swallowed, devoured," a nickname; 525. *Gadīn* and its plural 526. *Gadāyin*, "giving no milk," a nickname given to a miser; 527. *Garba* "he hastened, walked rapidly," probably a nickname; 528. *Gahād* "open, manifest;" 529. *Gadlōm* "their effort," given to a boy whose parents have prayed

(P. 138—156.)

(P.138–156.) much for a child; 530. *Gabbah* "broad-fronted;" 531. *Gabīl* "tribe," i. e. "may he be the father of a tribe!" 532. *Galīd* "hard beating, flaying;" 533. *Galam*, from *galma* "he broke a piece from the bread;" 534. *Gūlāy* "whose ears are grown together," a nickname; 535. *Gah* "crash;" 536. *Gārāt* "works, things," i. e. "may he do great things!" 537. *Gānana* "he whined;" 538. *Gāleᶜ* "one who brings out secret things;" 539. *Gamāṭ* "beater;" 540. *Gedār* "near," i. e. "the child shall be near us;" 541. *Gelhōy*, from *geluh* "bald on the front of the head;" 542. *Genāna*, from *ganna* "he was arbitrary;" 543. *Gerges* "fight," the root *gargasa* means "he tanned;" 544. *Gōbāy* "striped black and white;" 545. *Gedūf* "thrown away, valueless," given in order to avert evil; 546. *Gedūl*, either (Tña) "incomplete" or (Tigrē) "plaited;" 547. *Genǵār* "scratching;" 548. *Gerūb* "one whose hand or leg has been cut off," a nickname for short people. Cf. below Nos. 726, 727. 549. *Gera* "spotted black and white;" 550. *Ṭellūq* "set free," i. e. "he does as he pleases;" 551. *Ṭalāq* "setting free;" 552. *Ṭelūl* "moist," i. e. "he has money, is not dry;" 553. *Ṭeffĕ-ᶜētat* "spittle," a nickname; 554. *Ċaggīr* "hairy, woolly;" 555. *Ċaċar* "shrieking," a nickname; 556. *Ċabbaᶜ* "long-fingered;" cf. above No. 441. 557. *Ċaddāq* "having long side-curls;" 558. *Ċabarāy* (Tña) "speckled black and white," said of mules and horses; 559. *Ċemārū* "his weapons," from *čamra* "he carried lance and sword;" 559ᵃ. *Ṣaffār* "having long fingernails;" 560. *Ṣafaᶜ* "slap in the face," i. e. "he shall slap his enemies!" 561. *Ṣāwra* "her carrier," viz. his mother's; 562. *Ṣāwrāy* "carrier," viz. for his parents; 563. *Ṣāma* "reward for trouble;" 564. *Ṣāber* "weaned;" 565. *Fazaᶜ* "watchfull;" 566. *Faċċel* "he pours out for the guests;" 567. *Falaga* "disobedient," i. e. brave. 568. *Fänäk* "courageous;" 568ᵃ. *Fekāk* "width, happiness," from *fakka* "he opened, made

wide;" 569. *Fāyid* "increasing;" 570. *Fāger* "parting," i. e. different from the others, prominent; 571. *Felfel* "sprout;" 572. *Feles* "thoughtful, clever;" 572[a]. *Feza* "ransom," a Tigrē word taken from the Arabic *fidā*; 573. *Feqrīt*, probably from the Tña word *feqrī* "love;" in Tigrē *feqer* means "craft." (P. 138—156.)

Names derived from the Arabic.

A number of Arabic names are used by the Tigrē tribes, especially the Mohammedans, and in or near Massaua where the Arabic influence is strongest. These names are sometimes slightly changed according to the phonetic laws of the Tigrē language. Their meaning is often not known to those who use them. Some characteristic cases, however, in which the meaning of the Arabic name seems to have been known, because the corresponding common nouns are used in Tigrē also, are given above; cf. e. g. Nos. 94[a], 184, 280—282, 288.

574. *Hārōn*; i. e. *Hārūn.*
575. *Ḥamad*; i. e. *ʾAḥmad.*
576. *Ḥemmad*; probably derived from *Muḥammad.*
577. *Ḥammād*; id. in Arabic.
578. *Ḥemēda*; i. e. *Ḥumaida.*
579. *Ḥemmadāy*; a Tigrē derivative of *Ḥemmad.*
580. *Ḥāmed*; i. e. *Ḥāmid.*
581. *Ḥāmdān*; i. e. a derivative of *Ḥāmid.*
582. *Ḥasab-annābī*; id. in Arabic.
583. *Ḥasan*; id. in Arabic.
584. *Ḥesēn*; i. e. *Ḥusain.*
585. *Ḥasanēn*; "the two *Ḥasan*;" i.e. *Ḥasan* and *Ḥusain.*
586. *Ḥabīb*; id. in Arabic.
587. *Ḥāǵ*; " " "
588. *Ḥaǵǵī*; id. in Arabic.
589. *Ḥaǵǵāǵī*; " " "
590. *Mālek*; i. e. *Mālik.*
591. *Maḥammūd*; i. e. *Muḥammad.*
592. *Maḥamūd*; i. e. *Maḥmūd.*
593. *Maḥaǵūb*; i. e. *Maḥǵūb.*
594. *Marǵūb*, dissimilated for *marǵūm.*
595. *Mūsa*; id. in Arabic.
596. *Masallam*; i.e. *Musallam.*
597. *Masʿūd*; i. e. *Masʿūd.*
598. *Maʾamīn*; dissimilated for *maʾmūn.*
599. *Maṭālamīn*; i. e. probably *Abū Ṭālib.*
600. *Madīn*; id. in Arabic.
601. *Sāleḥ*; i. e. *Ṣāliḥ.*
602. *Sālem*; i. e. *Sālim.*

(P.138—156.)

603. *Salīm*; id. in Arabic.
604. *Sālmān*; i. e. a derivative of *Sālem*.
605. *Selmān*; i. e. *Salmān*.
606. *Selēmān*; i. e. *Sulaimān*.
607. *Selṭān*; i. e. *Sulṭān*.
608. *Seʿīd*; i. e. *Saʿīd*.
609. *Šaḥaqan*; i. e. a derivative of *ʾIsḥāq*.
610. *Šaraf*; id. in Arabic.
611. *Šarīf*; „ „ „
612. *Šabīl*; i. e. *Sabīl*.
613. *Šēk*; i. e. *Šaiḫ*.
614. *Šēkāy*; i. e. a derivative of the preceding.
615. *Šēkaddīn*; i. e. *Šaiḫ addīn*.
616. *Šāweš*; i. e. the Turkish *čauš*.
617. *Qarab*; this is the name of a tribe between Agordat and Kassala which pretends to be of Arabic origin.
618. *Būla*; i. e. probably the Coptic from of Paulus.
619. *Bayad*; i. e. probably *baiyaḍ* "he has made white," i. e. glad [the face of his parents].
620. *Bāǵel*; i. e. probably *Bāđil*.
621. *Terāǵ*, in Massaua *Serāǵ*; i. e. *Sirāǵ*.
622. *Teǵār*; i. e. *Tuǵār*.
623. *Nōr*; i. e. *Nūr*.
624. *Nōrāy*; i. e. a Tigrē derivative of the preceding.
625. *Nōr-annābī*; i. e. *nūr annābī*.
626. *Nessūr*; i. e. probably *Naṣṣūr*.
627. *Nāser*; i. e. *Nāṣir*.
628. *Nassār*; i. e. *Naṣṣār*.
629. *Nasraddīn*; i. e. *Naṣr addīn*.
630. *Nāšeḫ*; i. e. *Nāṣiḥ*.
631. *Nauraddīn*; i. e. *Nūr addīn*.
632. *Nāyib*; id. in Arabic.
633. *Naǵǵār*; „ „ „
634. *ʾEmām*; i. e. *ʾImām*.
635. *ʾAmīr*; id. in Arabic.
636. *ʾArbad*; „ „ „
637. *ʾEšḥaq*; i. e. *ʾIsḥāq*.
638. *ʾEšmāʿīl*; i. e. *ʾIsmāʿīl*.
639. *ʾEšmāleʿīl*, derived from the preceding, perhaps influenced by Tigrē *-leʿūl* "the High One".
640. *ʾAbrehem*;
641. *ʾAbrĕhām*;
642. *ʾAbrĕhīm*;

derivatives of the Biblical *ʾAbrāhām* and the Arabic *ʾIbrāhīm*.

643. *ʾAbū-bakar*; id. in Arabic.

644. *ʾAbbakar*, derived from the preceding.
645. *ʾAbderḥemān*; i. e. *ʿAbd ar-Raḥmān.*
646. *ʾAdam*; } derivatives of
647. *ʾĀdem*; } *ʾĀdam.*
648. *ʾEdrīs*, i. e. *ʾIdrīs.* Cf. above No. 200.
648a. *ʾEdrīsāy*, the Tigrē deminutive of the preceding.
649. *Kāmel*; i. e. *Kāmil.*
650. *Kemēl*; i. e. *Kumail.*
651. *ʿAlī*; id. in Arabic.
652. *ʿEmar*; i. e. *ʿOmar.*
652a. *ʿĀmer*; i. e. *ʿĀmir.*
653. *ʿAmmār*; id. in Arabic.
654. *ʿEmrān*; i. e. *ʿImrān.*
655. *ʿAmbarāy*; i. e. *ʿAmbar* with the Tigrē ending.
656. *ʿĪsa*; id. in Arabic.
657. *ʿEsmān*; i. e. *ʿOthmān*; cf. No. 663.
658. *ʿAbdalla*; i. e. *ʿAbdallāh.*
659. *ʿAbdalšēk*; the Arabic form would be *ʿAbd aš-šaiḫ.*
660. *ʿAbdalqāder*; i. e. *ʿAbd al-Qādir*
661. *ʿAbdū*; id. in Arabic.
661a. *ʿAbdal* } abbreviated forms
662. *ʿEbdel* } of 658, 659 or 660.
663. *ʿEtmān*; i. e. *ʿOthmān*; cf. No. 657.
664. *ʿEttūq*; i. e. probably Arabic *ʿAttūq.* (P. 138—156.)
665. *ʿAzīz*; id. in Arabic.
666. *ʿEǵēl*; i. e. *ʿUǵail.*
667. *ʿAǵīb*; id. in Arabic.
668. *ʿAǵǵūǵ*; " " "
669. *ʿAggāt*; i. e. probably *ʿAqqād* (?).
670. *Zämzämī*; derived from *Zamzam.*
671. *Zakkārī*; an abbreviated form of *Zakariyā* (?)
672. *Zēd*; i. e. *Zaid.*
673. *Zēdān*; i. e. *Zaidān.*
674. *Yagīn*; i. e. *Yaqīn.*
675. *Ǵahād*; i. e. probably *Ǧahhād.*
676. *Ǵamīl*; i. e. *Ǧamīl.*
677. *Ǵamīlāy*, i. e. the preceding with the Tigrē ending.
678. *Ǵebbūl*; i. e. *Ǧabbūl* (?).
679. *Ǵāber*; i. e. *Ǧābir.*
680. *Ǵaʿafar*; i. e. *Ǧaʿfar.*
681. *Ǵāweǵ*; probably for *Dāwed*, i. e. *Dāwūd.*
682. *Dāwed*; i. e. *Dāwūd.*
683. *Dewēd*; i. e. *Duwaid.*
684. *Dāyir*; id. in Arabic.
685. *Dāyin*; " " "
686. *Ṭāleb*; i. e. *Ṭālib.*
687. *Faraǵ*; id. in Arabic.
688. *Fedēl*; i. e. *Fuḍail.*

(P. 138—156.)

Double names.

Some Tigrē names are composed of two elements each of which might be a name by itself. This is done especially if the first name is used a great deal: in this case the second part is added as a discriminative element. Other possibilities are that the second name is added as a nickname, or in order to avert the envy of the deity, or because the bearer of the first name came from a certain place, or finally that some well known man was always called by his own and his father's name, e. g. *Mūsa-nōr* (Mūsa son of Nōr), and that children of other people were named after him. But sometimes two names seem to have been combined without special reason, only in imitation of those which were given with a pronounced intention.

689. *Ḥamad-harīš* "Ḥamad of the breaking," cf. No. 311. 690. *Ḥamad-lūl* "Ḥamad of the pearls;" 691. *Ḥamad-ʾabāy* "Ḥ. the enemy," a nickname, because he was hated by everybody; 692. *Ḥamad-kēr* "Ḥ. of good luck;" 693. *Ḥamad-dareᶜ* "Ḥ. of the coat of mail;" 694. *Ḥemmad-lūl* "Ḥ. of the pearls;" 695. *Ḥemmad-lil*, id.; 696. *Ḥemmaḍ-nōr* "Ḥ. the light," or rather composed of Nos. 576 and 623; 697. *Ḥemmad-ʾaḥā* "Ḥ. of the cows," implying the wish that he might have many cattle; 698. *Ḥemmad-ʾesātāt* "Ḥ. of the fires;" 699. *Ḥāmed-nōr*, cf. 580 and 623. 700. *Ḥāmed-ᶜellūm* "Ḥ. the good marksman," cf. 580 and 498. 701. *Ḥasan-karāy* "H. the hyaena;" cf. above after No. 127. 702. *Maḥammäd-qalīlāy* "M. the very light one," a nickname; 703. *Maḥammäd-ᶜesmān*, cf. 591 and 657. 704. *Maḥammäd-ᶜeyūn* "M. the crazy one," a nickname; 705. *Maḥammäd-warᶜē* "M. of the mountain-goats;" 706. *Maḥamūd-kēr* "M. of good luck;" 707. *Mūsa-nōr*, cf. 595 and 623. 708. *Saraqē-šangab* "S. the left-handed," cf. 369 and 375. 709. *Seᶜīd-qayeḥ* "S. the red; 710. *Seᶜīd-ṣallīm* "S. the black;" 711. *ʾEdrīs-ʾaray* "E. the booty;" i. e. "this E. is our booty;" 712. *ᶜAlī-šēk* "ᶜA. of the shekh (i. e. the priest);" 713. *ᶜAlī-qedūy* "ᶜA. the fragrant;" 714. *ᶜAlī-barra* "ᶜA. who denied," or "ᶜA. who flew;" 715. *ᶜAlī-bakūt* "ᶜA. the lucky:" 716. *ᶜAlī-nōr*, cf. 651 and 623. 717. *ᶜAlī-*

kēr "ᶜA. of good luck;" 718. *ᶜAlī-ʾemmū* "ᶜA. of his mother;" (P.138—156.) 719. *ᶜAlī-ǵāngē* "ᶜA. of *Ǵāngē*," i. e. probably the name of a place; 720. *ᶜAlī-ṣaᶜadā* "ᶜA. the white;" 721. *ᶜAlī-fālāt* "ᶜA. of the omens;" 722. *ᶜEllūm-qayeḥ* "ᶜE. the red;" 723. *ᶜAmer-rabtō* "ᶜA. of Rabtō," i. e. a village not far from Cheren. 724. *ᶜEmar-ṭeᶜūm* "ᶜE. the sweet;" 725. *ᶜAbdal-gad*, probably "ᶜAbdal of good luck." This name seems to have been formed after the analogy of *Baᶜal-gad*, (No. 404). 726. *Gerūb-qayeḥ* "G. the red;" 727. *Gerūb-ṣallīm* "G. the black;" cf. above No. 548.

Names of uncertain origin and meaning.

Of many of their names the people do not know the origin; such names are either foreign or handed down by tradition and changed, or they are names of tribes which generally are of doubtful meaning. I give here a list of names which could not be explained to me. Even if we are able to understand some of them better than the natives, it is of interest to see how many names are used now without special reference to their meaning. It may be added that of course in a number of cases tribal names are interpreted by "popular etymology" in the same way as in the Old Testament.

728. *Hāserī*, tribal name.
728ª. *Hereb*, ancient name.
729. *Hākīn* (used much with the Bogos).
730. *Haǵǵīr*.
731. *Ḥerbāla*, name of a priest family.
732. *Ḥenōšem* (used much with the Bogos).
733. *Ḥanšab*.
734. *Ḥawaṭṭē*, name of an ancestor of the Mänsaᶜ.
735. *Mallēlū* (Bogos).
736. *Māryū* or *Māyrū*, ancestor of the Márya tribe.
737. *Mūšē*, perhaps Mūsa, Geᶜez Mūsē.
738. *Mānšū*, ancestor of the Mänsaᶜ tribe.
739. *Mänsaᶜ*, tribal name.
740. *Maᶜala*, tribal name.
741. *Mawas*.
742. *Sāla*.
743. *Sellāy*.
744. *Saʾabūr*, name of a tribe.
745. *Šeḥōta*.

(P.138—156.)

746. *Selō.*

747. *Šūlka.*

748. *Šōšō.*

749. *Šābēlāy*; perhaps a hypocoristic form, cf. No. 612.

750. *Šēdam.*

751. *Qedrāš*; perhaps through the Arabic from the Turkish *qadraš, qardaš.*

752. *Bahadūr*, a tribe near Kassala; i. e. *Bahadūr*, who came from Central Asia (N.).

753. *Berqellāy.*

754. *Bāšīk*; probably the Arabic *bāšiq* "sparrow-hawk, bussard."

755. *Bĕʾēl-ʾalī.*

756. *Bādemmāy.*

757. *Tarōs*, ancient name, frequently used (from *Tadrōs?*).

758. *Tōkellē.*

759. *Takūš*, ancestor of the Bēt-Baᶜaššō, a tribe in the north.

760. *Takkaz*; perhaps from *takkaza* (Geᶜez, Amharic) "he was sad."

761. *Nāwed*, perhaps from *Naʾōd*, the name of an Abyssinian king, who reigned from 1494–1508. Nāwed was a famous man among the Ḥabāb and the name is considered a dignified one.

762. *ʾĒlōs.*

763. *ʾĒlāt.*

764. *ʾArabī*, mythical ancestor of the Mänsaᶜ, probably *ᶜarabī*, "Arabian," because the Mänsaᶜ pretend to have come from Arabia.

765. *ʾAšakkeḥ*, perhaps from the Tigriña *ʾašakkäḥä* "he deterred."

766. *ʾAbīb*, a name used by the Tigriña and Tigrē people, probably taken from the Coptic-Arabic month *ʾabīb* "July," cf. above Nos. 192 seqq.

767. *ʾAbbaza.*

768. *ʾAbbaza-ʾezgī.* In these two names *ʾabbaza* stands probably for the Amharic *ʾabazzā* "he has increased." Thus 768 "the Lord has increased."

769. *ʾAb-dela.* It seems that *Dela* was a proper name (No. 1016) and that the father of the child lost his original proper name and

was always called "father of Dela." Then others were named after him. This name cannot be the Arabic *ᶜAbdallāh*, since the *l* is not double.

770. *ʾAbgalāy*, name of a tribe.

771. *ʾAtō*, probably the Amharic word *ʾatō* "master." Or is it abbreviated from *ʾatō-berhān* in its Tña meaning?

772. *ʾAtō-berhān*, i.e. probably the preceding combined with *berhān* "light." It was interpreted to me from the Tña: "a light has come."

773. *ʾAtlel*, name of a tribe.

774. *ʾEnšīk*, probably the Arabic *nušīḳ*.

775. *ʾEned*.

776. *ʾEndīr*, hardly the Arabic *nudīr* "we turn."

777. *ʾEndīkna*.

778. *ʾEnfārī*; perhaps *naynufārī*.

779. *ʾAktē* (used with the Bogos).

780. *ʾEked*, perhaps from *wakkada* "he lingered, stayed for a long time."

781. *ʾAwalī*, mythical ancestor of the *Mānsaᶜ*, i.e. Arabic *ʾauwalī* "the first." (P. 138—156.)

782. *ʾAwad*, either from *ʾawada* "he owed," viz. revenge or the like, or from the Arabic *ᶜAwaḍ* (N.).

783. *ʾAglemba*, name of a tribe.

784. *Kelenkel*.

785. *Kabbē*, name of a family, perhaps from *kabba* "he gathered, drove a herd."

786. *Kabāšāy*; perhaps a contamination of *Kabasāy* and *Ḥabašāy* "from Kabasa;" cf. *ʾAšūšāy*, above No. 244.

787. *Kōtan*.

788. *Kenrīrī*, name of a family that came from the Ḥedārab (Beğa and Hadendoa).

789. *Kēkya*, name of the chief family of the ᶜAd Nāyib.

790. *Weqēn*, name of a tribe; perhaps Arabic *wuqain*.

791. *ᶜEmbūš*; i. e. perhaps Arabic *ʾunbūš*.

792. *ᶜArtēga*, name of a tribe west of Agordat.

793. *ᶜAbaka*.

794. *ᶜAndalōy*.

(P.138—156.)

795. ᶜ*Andar*, perhaps from ᶜ*andara* "he played the flute."

796. ᶜ*Anǵa*; cf. p. 192, No. 60.

797. ᶜ*Ewāba*.

798. *Derqī*, perhaps from Tña *daraqā* "he was dry."

799. *Dirāṣ́*, probably a derivative of *darṣa*, cf. above No. 512.

800. *Dasīt*, either from *das* (Tña) "joy," or from *dasēt*, which means "island" and is also the name of a place.

801. *Dašō*, name of a family.

802. *Deblōy*, perhaps from the Tña word *dabbala* "he made the war-dance."

803. *Dewēda*, from *Dewēd*(683)?

804. *Dāfla*; perhaps *dafla* = *difla*, δάφνη "oleander" (N.)

805. *Ǵeḥēnāy*; probably from the Arabic *ǧaḥin*.

806. *Ǵembagō*, name of a family in Massaua.

807. *Ǵānū* (used with the Bogos and in Kabasa).

808. *Ǵankara* (Bogos).

809. *Ǵāwē*; perhaps the Arabic *ǧāwī*.

810. *Galēwāy*, same root perhaps as in ʾ*Abgalāy*.

811. *Garabīn*.

812. *Gerēnät*, perhaps from *gerān* "bracelet."

813. *Gabša*
814. *Gabāš*
815. *Gebet*

These names are probably derived from the Bilin root *gab* "to hold;" *gabt* means in Bilin "he became of age;" cf. Reinisch, *Wörterbuch der Bilin-Sprache*, s. v.

816. *Ganna*, either from the Arabic *gannat* "Paradise" or from the Tigrē root *ganna* "he was arbitrary," cf. above No. 542.

817. *Gāne*ᶜ; probably the Arabic *qānī*ᶜ.

818. *Geᶜdād* (Tigriña).

819. *Gädäm-sega*, name of a tribe, southeast of the Mänsaᶜ; perhaps "Gädäm (cf. above 255) of the meat," or "a mountain of meat." N. suggests that this might be a corrupted Christian name referring to the incarnation of Christ (*tasagewō*, *tesgūt*, *segāwē*).

820. *Geffa*, either from *gaffa* "he took all," or from *geffat* "a large bag of palm texture."

821. *Ċengaḥal*; in *gaḥal* perhaps the root *tegaḥala* "he sneaked about," is to be found.

NAMES OF WOMEN IN THE TIGRE COUNTRY. (P. 156—161.)

Names referring to the deity or to the saints.

God is merciful: 822. *Meḥerat* "mercy;" cf. No. 35.

God satisfies: 823. *ʾArwa* "He has quenched," viz. the thirst of the parents, i. e. benefited them.

God or the saints are masters, man is their servant, cf. above Nos. 83 seqq.: 824. *ʾAmata-Māryām* "handmaid of Mary." 825. *Amatá-Mkāl* "handmaid of St. Michael." 826. *ʾAmata-Gāber* "handmaid of Gāber (i. e. Gabra Manfas Qeddus). Abbreviated: 827. *ʾAmatū* "His handmaid." 828. *ʾAmat* "handmaid." Here may be added 828a. *Gabrat* "she served," i. e. may she serve God. 828b. *Rābbí-ba* "she has a god." 829. *Gebrū* "His tribute" or perhaps rather "His work;" for the latter cf. above Nos. 1 seqq. 829a. *Dabrat* "may she be accustomed," viz. to doing the will of God or her parents.

Ancient name taken from the Greek.

830. *ʾElēnī*, i. e. Helene. This name became famous in Abyssinia on account of St. Helena, the finder of the cross.

Names referring to animals (cf. above p. 156).

831. *ʾEdget*, "she-ass," fem. of No. 117. 832. *Kalbät* "bitch," fem. of No. 121. 833. *ʿEnkerrat* "young bitch," fem. of No. 124. 834. *Ćeremet*, fem. of No. 127a.

The last four names are, of course, given for the same reasons as their corresponding masculine forms. The following three names, however, refer to the beauty and value of the ostrich-feathers, in Tigrē *rīš*, with the nomen unitatis *rīšät*. 835. *Rīšät*. 836. *Rīšō*. 837. *Rīšāyit* "the feathery one."

(P. 156—161.)

Names referring to trees and plants.

838. *ʿAqbētät*, fem. of No. 146, *q. v.* 839. *Ġabībät*, fem. of No. 147, *q. v.* 840. *Maqdō*, red edible fruit of a climbing parasitic plant. 841. *Ferētät* "fruit," fem. of No. 150.

Names referring to objects, utensils, wearing apparel.

842. *Hekal* "talisman," i. e. a small sewn up leather case containing a magic scroll or a piece of the magic root, worn just above the elbow, to avert evil or for decoration. The parents say: "She is to protect us from evil or to be our ornament." 843. *Ḥiyār* "bracelets," pl. of *ḥayrät*. 844. *Māmät* "tithe," i. e. what is given to the princes and kings. The name implies the wish that the girl may become worthy of being desired by princes or kings; cf. below, Chap. 91, (p. 204, l. 13). 845. *Bafta* "white calico," i. e. beautiful and white. 846. *Ġūkat* "purple cloth." 847. *Gemāš* "velvet." 847a. *Qemāšät*, from the same Arabic word. 847b. *Tekkät* "silver bracelet." 848. *Kaymät* "tent." 849. *Kayma*, i. e. the same. 850. *Dahaba*, explained as "her (viz. her mother's) gold." Cf. also the Arabic *Fedda* "silver," below No. 1001. The meaning is known in Tigrē also. 851. *Dōnek* "sail-boat" (junk). 852. *Ġaudī* (from Tña *zaudī*) "crown." — Somewhat uncertain are

853. *Būṭat*, i. e. probably *fūṭat* "coloured cloth." 854. *Fatāyil* "twisted threads" or plural of *Fatīl*, cf. above No. 209.

Names referring to stars.

855. *Kēma* "the Pleiads," cf. above p. 59. 856. *Ġaharät*, and 856a. *Zahara*, both meaning the planet Venus.

Names referring to dates.

857. *Masqala*, explained as "*Masqal* (i. e. October, cf.

No. 193) of her mother." 858. *Ǵame*ᶜ, and 859. *Ǵemᶜa* "Friday," cf. No. 200. 859ª. ᶜ*Arafāt*, cf. No. 206. Here as in some other cases two different Arabic forms are taken and used for the differentiation of masculine and feminine names. (P. 156—161.)

Names referring to events and circumstances.

860. *Ḥayālīt* "acting strongly, overpowering," i. e. the child overpowered her mother, caused her death. 861. ᶜ*Eggebet*, fem. of No. 213, *q. v.* 862. *Rahaya* "her (viz. her mother's) relief." 863. ᵓ*Arhēt* "she brought relief," i. e. from the travails. 864. *Megbāyit* "the middle one," i. e. the girl was born between two boys and received this surname. 865. ᵓ*Akkel* "enough." The father said "enough!" when the third or fourth girl was born. 866. *Sännēt*, explained as "that is good!", a name given to a girl that was born after several boys. 867. ᵓ*Aymät*, fem. of No. 229, *q. v.* 868. *Beddehōtät*, fem. of No. 236ª, *q. v.*

Names referring to tribes, countries, places and the like.

869. *Haygat*, name of the former capital of the Mänsaᶜ, cf. below Chap. 125, I, 1. 870. *Hawa*, cf. No. 269. 871. *Madīnat*, and 872. *Madīna*, both referring, of course, to el-Medina in Arabia. 873. *Madāyin*, i. e. Massaua and surroundings. 874. *Matammat*, and 875. *Matamma*, name of the place in Western Abyssinia, that became famous because of the battle between King John and the Dervishes. 876. *Māryāyit* "a girl of the Mārya;" cf. No. 260. 877. *Rahayī*, name of a district inhabitated by the Mārya. 878. *Sennār*, cf. above No. 262. 879. *Šanqellāyit*, fem. of No. 248. 880. *Balwāyit*, fem. of No. 263. 881. *Barkāyit*, fem. of No. 264. 882. *Bāyrāyit*, fem. of No. 249. 883. *Takrūrāyit*, fem. of No. 250. 884. *Nōba*, i. e. the Nuba tribe. 885. ᵓ*Amḥarāyit*, fem. of No. 241.

(P.156—161.) 886. *ʾAgdūbāyit,* fem. of No. 261[a]. 887. *Kasala,* i. e. Kassala. 888. *ʿAdawa,* i. e. Adua. 889. *ʿAydeb,* i. e. the ancient ʿAidhāb, north of Suakin, formerly a famous harbour. 889. *Dakanō,* i. e. the other name of *Ḥergīgō,* generally called Arkiko, south of Massaua. 890. *Ǵedda,* i. e. Djidda in Arabia. 891. *Ṭewālät,* the island between Massaua and the continent, called Taulud by the Italians. 892. *Fūnǵāyit,* fem. of No. 259. 893. *Wāwīt* is the surname (*seqrāt*) given by the Bēt-Ǵūk and the Ḥabāb to their daughters, and also used as name among the other tribes. It may possibly be derived from the Arabic *wāwī* "jackal."

Names taken from common nouns used in geography are the following.

894. *Leggät* "whirl-pool, abyss." 895. *Rōšān* "loft," i. e. may the girl be higher and more prominent than others. 896. *Säkät* "a water-pool dug in the sand near the river-bed," where the water is better than in the river itself. 897. *ʾEtmät* "mountain-spring." 898. *Šeʿebät* "meadow." 899. *Kedrät,* "greens, herbs;" cf. *khuḍrat* in Arabic. 900. *ʿAdūga* "market-place." 901. *Dūrät* "court-yard surrounded by a hedge or a wall." 902. *Dekkān* "store, magazine." 903. *Gazīrät* "island," and its plural 904. *Gazāyir* imply the wish that the girl might be strong and unapproachable. 905. *Geblät* "south," may indicate either that the girl's family is from the south, or that her family is Christian, whose "ḳibla" is the south; for in killing the Christians of Northern Abyssinia turn the animal towards the south, probably because Aksum lies south of them.

Name referring to a calling.

906. *ʿAškarāyit,* fem. of No. 286.

Names referring to relationship. (P.156—161.)

907. *Mantāyit* "twin-sister," fem. of No. 293. 908. *ʾAsla* "her (i. e. her mother's) offspring." 909. *ʾIyāyät*, fem. of No. 294.

Names referring to parts of the body.

910. *Gessät* "tuft on the top of the head," and its plural 911. *Gesās.*

Names referring to qualities in general and to colours, or implying various wishes.

912. *Lebābät* fem. of No. 320. 913. *Maḥayawīt* "quickening" or "healing." 914. *Rädʾītē* "my help" (from the Tigriña). 915. *Sūsät* "awe." 916. *Settōm* "their lady" (from the Arabic *sitt*). 917. *Sem-ʾalabā* "she has no name," given in order to avert evil: the parents pretend, on the one hand, not to care for this child; on the other, the demons will not know the child's name and, therefore, not be able to harm it. 918. *Šūma* explained as "her (viz. her mother's) chief." 919. *Šemūt* "good and well known," fem. of *šemūy*. 920. *Qaṭēmät*, and 921. *Qeṭmet*, cf. No. 397. 922. *Bārhät* "shining," and its derivative 923. *Berrehō*, cf. No. 405. 923ª. *Baqūlät* "sprout." 924. *Bakīta* "happy," fem. of *Bakīt*, No. 403. 924ª. *Bābät* "door," i. e. the parents have found an open road now (the deminutive of *bāb* should be *bēbāy*, but *bābät* is used, because it is the name of a girl; cf. above No. 171). 925. *Tauded* (Amharic) "may she bring love!" 926. *Tesnēʾelā* "may she be good to her," viz. to her mother. 927. *Temnīt* "desired." 928. *Nadalē* (Tña, equivalent to Tigrē *nadla*) "he pierced," probably referring to the piercing of the ear or the nose for the rings. 929. *Nesrīt*, derived either from the ward *nasra* "he was satisfied, became rich" or from Arabic names like those above Nos. 626 seqq. 930. *Niyūrät* "right-

(P.156—161.) ness, favour." 931. *ʾAmāyir*, plur. of *ʾamīr*, i. e. "may she bring forth emirs!" 932. *ʾAlġūġ* "making obstinate," cf. Nos. 316—318. 933. *ʾAsgadū* "they prostrated," cf. Nos. 434 sq. 934. *ʾAkyār*, plur. of *kēr* "good luck." 935. *Kēr-ba* "she has good luck;" cf. Nos. 470 sqq. 936. *ʾEkkebet*, fem. of No. 465. 937. *ʾAddālēt* "she has prepared;" cf. No. 58. 938. *Kahalīt* "firm," cf. the adjective *kahāl*, *kahālīt*, and No. 469. 939. *Kellā* "all," fem. of No. 478. 940. *ʿAbēt* "she grew up;" cf. No. 486. 941. *ʿAġab* "wonder." 942. *ʿAġāyib*, plur. of *ʿaġīb*; cf. No. 667. 943. *ʿĀfēt* "she gave good health," cf. above No. 913. 944. *ʿEllät* "fame, praise." 945. *Zāydät*, fem. of No. 506. 946. *Zelāma* "her rain," i. e. "her blessing," cf. No. 504. 947. *Zebīt* "bought," or "sold;" i. e. "she is not ours, we do not care for her, therefore the higher powers will not harm her." 948. *Yemām* "counsel." 949. *Dāfēʾät* "quiet, confident." 950. *Gabāyil* "tribes," plur. of No. 531. 951. *Gad-ba* "she has good luck;" cf. Nos. 470 sqq., 934 sq. 952. *Gaddīt*, derived from the preceding. 953. *Gār-ʾalaba*, fem. of No. 507. 954. *Gedīdän* "[she is] their all," i. e. of her female relatives. 955. *Ṭellet*, and 956. *Ṭalūlät* "moist;" cf. No. 552. 957. *Ćaggārīt* "hairy;" fem. of No. 554. 958. *Fakkät*, and 959. *Fekākät*, cf. No. 568a. 960. *Falfalōt* "blooming, sprouting," cf. No. 571. 961. *Fāydät*, fem. of No. 569. 962. *Fāgrät*, fem. of No. 570.

Names derived from the Arabic (cf. p. 175).

963. *Hawīlät.*
964. *Haġwa.*
965. *Ḥalīma*; id. in Arabic.
966. *Ḥamīda*; „ „ „
967. *Ḥasīna*; „ „ „
968. *Ḥāwa*; i. e. probably the Christian-Arabic *Ḥawwā*ʾ (N.).
969. *Ḥāğa*; i. e. *Ḥāğğa.*
970. *Ḥeġġät*; i. e. *Ḥiğğat.*

971. *Ḥeǧǧāyit*; a Tigrē derivative of the preceding.
972. *Malka*; i. e. *Malika*.
972a. *Malīka*; id. in Arabic.
973. *Mālkat*; i. e. *Mālikat*.
974. *Malgamät*; i. e. *Malqamat* (?).
975. *Maš^{c}ūda*; i. e. *Mas^{c}ūda*.
976. *Mēdān*; i. e. *Maidān*.
977. *Magbūlat*; i. e. *Maqbūlat*.
978. *Rūkat*; i.e. perhaps *raukat*.
979. *Rāyät*; id. in Arabic.
980. *Settal*, perhaps *sitt al*, cf. ^{c}Abdal (No. 661a.)
981. *Se^{c}īda*; i. e. *Sa^{c}īda*.
982. *Sa^{c}adya*.
983. *Šāmät*; id. in Arabic.
984. *Šabīlät*; fem. of No. 612.
985. *Šēkāyit*; fem. of. 614.
986. *Baraka*; id. in Arabic.
987. *Barǧam*; i. e. *Maryam*. (P.156—161.)
988. *Nāsra*; fem. of No. 627.
989. *Nāf^{c}a*; fem. of No. 426.
990. *^{ɔ}Amna*.
991. *^{ɔ}Amīna*; id. in Arabic.
992. *^{ɔ}Emmannaser*; i.e. *^{ɔ}Umm an-naṣr*.
993. *Kasāyil*; i. e. *Ḫaṣāyil*.
994. *Kaǧīǧa*, i. e. *Ḫadīǧa*.
995. *^{c}Alaǧa*; id. in Arabic.
996. *^{c}Āša*; i. e. *^{c}Ā^{ɔ}iša*.
996a. *^{c}Azīza*; id. in Arabic.
997. *^{c}Adala*; „ „ „
997a. *Za^{c}āyir*; i. e. from the Arabic *za^{c}āyir* "fur-tippets."
998. *Ǵēnab*; i. e. *Zainab*.
999. *Faraǧa*; fem. of No. 687.
1000. *Ferǧät*; i. e. *Furǧat*.
1001. *Fedda*; i. e. *Fiḍḍa*.
1002. *Fāṭna*; i. e. *Fāṭima*.

Names of uncertain origin and meaning.

1003. *Mallēlū*; cf. No. 735.
1004. *Mallēla*; „ „ „
1005. *Medeggät*; perhaps the Arabic *midaqqat*.
1006. *Meqrāfät*.
1007. *Šanabät*; perhaps = *sanbat*.
1008. *Šenkēḫāyit*.
1009. *Takka*.
1010. *^{ɔ}Ilít*.
1011. *^{ɔ}Arayīt*; perhaps derived from *^{ɔ}Aray*, No. 443.
1012. *Kēlít*.
1013. *Kešša*; perhaps the Arabic *Ḫuššā^{ɔ}*.
1014. *Kešāt*; these two names are common among the Mīn ^{c}Āmer.

1015. *ᶜAǧīǧa*, name used with Christians and Mohammedans; probably = Arabic *ᶜAzīza*; cf. No. 996a.

1016. *Dela*; may be derived from the Amharic "her victory;" "her" would, then, refer to the mother of the girl.

1017. *Dālka*; may be derived from *delek* "a species of dura," or from *dallaka* "he vexed," or from the Arabic.

1018. *Daskabät.*

1019. *Genāš.*

1020. *Ṭaušilät.*

SEQRĀT NAMES.

P. 161. Besides his real name which is used by men only, every boy receives a "second name" (*seqrāt*) which is used by the women of his family. These *seqrāt* names are sometimes the same as real names, sometimes they are taken from nicknames or from war-cries, [1]) but a number of them are used as *seqrāt* only. In several cases a certain *seqrāt* is always given in combination with a certain real name: the reason for this usage is that boys are called sometimes after the name and *seqrāt* of a certain famous man after both had come to be used in combination. I give here an alphabetical list of *seqrāt* names; translations are given only in case the *seqrāt* does not occur as a real name or as a war-cry.

1. *Hariš*, generally given with *ᶜEtmān* (p. 177, No. 663); also name of a man, No. 311.
2. *Hendārīb* (*Henrārīb*); cf. war-cry No. 6.
3. *Ḥamāsēnāy*; cf. war-cry 14.
4. *Ḥaršōy*; cf. name 111.
5. *Ḥaraba*; cf. name 323.
6. *Ḥarrān* "stubborn"; cf. name 340.
7. *Ḥenīt*; cf. name 346.
8. *Ḥegē-ṣarrū*; cf. war-cry 22.
9. *Maḥagger* "a man that stains red," literally "that crushes the *ḥegrät*;" the latter is a kind of red stone, which is used as a powder for healing purposes.
10. *Markē*; cf. name 36. It is given with the name *Fekāk* (568a).
11. *Marᶜed* "who causes trembling."
12. *Masarsar* "who draws

1) See below Chap. 90.

blood from the nose," i. e. originally: from the nose of a man in order to cure eye-diseases.

13. *Mansūr*, Arabic *Manṣūr*, given as a *seqrāt* to indicate that its bearer is generous.
14. *Maᶜalleg* "putting the burden on others."
15. *Maᶜaggeb* "wronging;" cf. the names 212, 213. It is given with *Maḥamūd* (592).
16. *Māda*; cf. name 360.
17. *Madḥen*; cf. name 94.
18. *Magandel* "swinging his stick smartly," i. e. "fashionable."
162. 19. *Maṣbiᵓ* "warrior." This is a *seqrāt* used by the Regbāt tribe.
20. *Rāmī* "wandering far and swift," literally "throwing [his legs]."
21. *Saᶜarōy*, from *saᶜara* "he deposed [a ruler]."
22. *Sagwāy*; not explained.
23. *Šalāb*; cf. name 166. It is given with *Maḥammūd* (591).
24. *Šērānī* "haughty."
25. *Šāref* "breaker," i. e. "killer;" from *šarfa* "he broke the bread."
26. *Šakkān*, cf. name 380.
27. *Šaggāg* "proud, hard to be satisfied."
28. *Bāyrāy*; cf. name 249.
29. *Begāy* "man of the Begā people." It is used with *Ǵemeᶜ* (200).
30. *Bāfadīb*; not explained. Perhaps = "father of boldness," if standing for *ᵓabbā fadīb*.
31. *Tarab-ᶜaddū* "providing for his people." This surname was given to a man who at the time of a famine provided food for his whole village (*Gälāb*); afterwards this name was used as a *seqrāt*.
32. *Nōrāy*; cf. name 624.
33. *Nattābāy*; cf. name 238.
34. *ᵓAmbara* "he made to live," given to indicate that its bearer is generous.
35. *ᵓAsbar* "he caused to break."
36. *ᵓAsbarīt*, derived from the preceding.
37. *ᵓAšgar*, i. e. probably the Arabic *ašqar* "red-haired."

(P. 162.) 38. *ʾAb-ḥarīš* "father of the rhinoceros," i. e. father of strong children.

39. *ʾAb-salāb*; cf. name 437, war-cry 49.

40. *ʾAb-šēṭaba*; not explained with certainty: *šēṭaba*, however, was given to me as probably akin to *šāwaṭa* "he beat." Perhaps *šēṭaba* was the name of a sword; cf. the Arabic *šaṭba*.

41. *ʾAb-kereb* "father of the elephant;" cf. name 108, war-cry 57.

42. *ʾAbāya* "refusing," viz. to flee.

43. *ʾĪtemḥek*; cf. war-cry 51.

44. *ʾAtgāwḥa*; cf. name 227.

45. *ʾĪdōlū* "not his time," i. e. "may he not die yet!"

46. *ʾAddāg* "tarrying," viz. in fleeing, given to indicate that its bearer is a brave man.

47. *ʾĪgammē*; cf. name 455, war-cry 54.

48. *ʾAf-ṭaraf* lit. "mouth of the edge," i.e. "jaws of danger, of death." Its bearer is a bold man and always near the jaws of death.

49. *Karām-ᶜāǵāt*; cf. war-cry 56.

50. *Kūrūb*; cf. war-cry 58.

51. *Kābūs*; not explained. Probably the Arabic *Kābūs* "night-mare." It is given generally with *ʾAbīb* (766).

52. *Kābōy*; not explained. It is given generally with *Ḥašala* (334).

53. *Kāfalīt*; cf. name 331ª.

54. *Wad-ʾawāled* "son of the girls." Its meaning is not certain; it may indicate either tenderness or, again, bravery for the sake of the girls. It is generally given with *Kāmel* (649).

55. *ᶜEllūm*; cf. name 498ª, war-cry 70. It is given with *ʾEdrīs* (648), or to indicate that its bearer is clever.

56. *ᶜElālāt*; cf. war-cry 69.

57. *ᶜArmasīs* "destroyer," from *ᶜarāmasa* "he destroyed." It is given with *ʾEšḥaq* (637).

58. *ᶜArmaṭ* "very strong, able to destroy everything."

59. *ᶜĀšara* "he counted much." It is given generally with *Hebtēs* (2).

60. *ᶜAnǵa*; cf. name 796, war-

cry 77. It is given generally with *Ḥāmed* (580).

61. *ʿAutē* "victory."

62. *ʿĒdarät*; cf. name 208.

63. *ʿAǵarät* "much and good talking."

64. *Zamāt*; cf. name 505. It is given generally with *Ḥemmad* (576).

65. *Dannāš*; cf. name 511.

66. *Ǵennāy*; cf. name 520; war-cry 87.

67. *Ǵendī*; cf. war-cry 88. It is given to indicate that its bearer is brave.

68. *Ǵaddāl* "the man who fastens the necks with iron chains." It is given with *Ǵāweǵ* (681).

69. *Ǵaǵa*; cf. war-cry 89.

70. *Gamyā*; cf. name 522. It is given to indicate that its bearer is generous.

. 163. 71. *Gera*; cf. name 549.

72. *Gärbül*, or *Gärbün*; cf. war-cry 92.

73. *Gašmarīt*; not explained.

74. *Gabārīt* "doing, working" (fem.) The feminine form probably refers to a collective noun, like tribe or army.

75. *Gabša*; cf. name 813. It is generally given with *ʿAlī* (651).

76. *Ganḏīl* "smartness;" cf. above *Magandel* (No. 18).

77. *Ṭarqōy*. This *seqrāt* is used with the Zēn tribe (cf. above p. 134, ann. 1). The ancestor of the Zēn is said to have been a solitary man who despised men. He lived in a secret place and talked with men only through a hole in the rock: therefore he was called *Ṭarqōy* (from *ṭarqa* "he cut a hole"). This rock with its hole is still to be seen in Agʿarō, west of Gäläb.

78. *Ċafaʿ*. Its meaning is uncertain: it may be either the same as *Ṣafaʿ* (name 560), or be derived from *ċafeʿ* "cow's dung."

79. *Ṣāber*; cf. name 564.

80. *Farʿūn* "mild, tender." A cow is called *farʿūn* if she, after the death of her calf, gives milk seeing the hide of the dead animal.

81. *Fūnǵāy*; cf. name 259.

82. *Fāger*; cf. name 570.

87.

OF THE WAY IN WHICH THE DERVISHES UNITED.

The Dervishes rose in order to destroy everything that they should find. And they desired that all should become Dervishes and leave their houses and possessions and follow them. And [indeed] many followed them. Once upon a time, an emīr of the Dervishes came with thirty men into the lowlands of the Ḥabāb. And he said to all whom he met: "Take the vow with me, that we may destroy the infidels." And many of the three Maflas [1]) went with him. Then he came to the three Mōṭă^{c}at, [2]) and to them also he said: "Follow me, we are going to war with the infidels." And all the people of Mōṭă^{c}at rose with him. And all the people that followed the Dervishes shaved their heads and put on the turbans. Each one of them seized the hand of the emīr, and the latter said to him: "Take the vow; say: 'victory to Allah and the prophet'!" Moreover he asked them: "[Doest thou declare:] 'My soul and my property is at the disposal of the Mahdi and of the treasury and of the prophet'?" And each one of them answered: "The vow of victory to Allah and the prophet! My soul and my property is at the dis-
P. 164. posal of the Mahdi and of the treasury and of the prophet." And every time whenever they shouted the war-cry at [the sound of] the drum, they said: "Victory to Allah and the prophet." And whenever anybody put on a new garment, his companions said to him: "May it be they shroud!", and he said: "Amen!" The emīr and the shekhs said to their followers: "Now let us destroy all Christians; and at first,

---

1) I. e. Ḥabāb, ^{c}Ad Taklēs and ^{c}Ad Temāryām, the descendants of Maflas.
2) I. e. the three villages ^{c}Aylät, ^{c}Asūs, Gemhōt, west of Massaua.

when Ras Alula comes, we shall make his army like trees, [1]) and what they throw shall fall to the ground, but what we throw shall hit their bodies!"

But when Rās Alūla [2]) heard of the arrival of the Dervishes and of the rebellion of his subjects, he rose with his army in order to fight with the Dervishes. The soldiers, however, had heard the news that the Dervishes did not die, and also, that they were able to make them like trees; and therefore they were very much afraid. When Rās Alūla had come down to the lowlands, he passed the night in Mōṭā^{c}at, and the next day he reached a river called Qenṣāl. And while they were camping after having alighted from their mounts, the army of the Dervishes came down on the road of $^{?}$Edē-^{c}eqqet, in order to attack the army of Rās Alūla. And a man of the camp of Rās Alūla who was gathering wood saw the attacking Dervishes. And he shouted to the camp: "An army has come!" When the Rās heard [this], he said: "Mount and attack, [soldiers]!" And when they began to fight with each other, the [Christian] soldiers shot from under trees, in order that the Dervishes might not make them like trees. At the first attack a division of the Dervishes fell: [then] the soldiers entered upon [the enemy] shouting: "Yea, he is dying." And they mowed them down with their sabres, P. 165. and those who were too far from them, with rifles. But the emīr of the Dervishes, when the bullets were hot upon him, made his steed to run and fled in haste. And the army of Rās Alūla joined those who fled on their horses and killed them, but those who attacked them died on the spot. All the shekhs and the men who had followed the Dervishes

1) I. e. so that they cannot move.
2) In Tigriña Elūlā or Allā.

perished, and nobody was saved except a very few men. Thereupon Rās Alūla subdued those of his subjects that were left and returned to his land. And until now that time is called "the year in which the Dervishes were cut down."

88.

THE WAY IN WHICH FACTIONS UNITED.

The people of a tribe used to form factions on account of the chieftainship or of some other cause upon which they disagreed; and they were divided into two sides. They used to take an oath that nobody should betray his company. Each one of them used to make his fellow swear [in this manner]. He said to him three times: "In whom doest thou believe?" The other answered to each question: "I believe in God." The first said: "If thou betrayest such and such, shall God betray thee?" The other replied: "Amen." The first continued: "If thou betrayest such and such, shall thy days be dark?" The other: "Amen." "If thou betrayest such and such, wilt thou die by thy own sword?" The other: "Amen." "If thou betrayest such and such, wilt thou become like dew upon which the sun shines?" [1]) The other: "Amen." "Wilt thou become like a cake of dry elephant's dung into
P. 166. which [burning] charcoal has been thrown?" [2]) The other: "Amen." "Shall God seek thee on the earth and the earth [seek thee] with God?" [3]) The other: "Amen." Thereupon he made his fellow swear the same. And in this way they concluded a covenant. And their covenant was a strong one;

1) I. e. perish like it.
2) I. e. be burned like it.
3) I. e. be nowhere and be rejected by everybody.

and they were afraid that the treason against which they had taken the oath should not come upon their own heads. And they were true and firm to each other until their cause was finished.

89.

TUNES OF THE HARP.

The harp has tunes according to which they play on it: and every one of its tunes has a name. And when it is played, they say: "This is the tune of such and such [a tribe]," and they recognize it. And it has tunes of grief and tunes of sporting joy. And every tribe knows its tune on the harp. And when it is played, each one shouts his war-cry. The names of the tunes are the following:

sabab is that of the Nattāb, i. e. the noblemen of the Mīn ᶜĀmer.

mandar is that of the Ḥabāb, [who are also called] ᶜAd Hebtēs [after the name of their ancestor Hebtēs wad Maflas].

ʾab-ṣaraḥ is that of the ᶜAd-Takḷēs.

beleš is that of the ᶜAd-Temāryām.

bēṣēᶜāy is that of all [other Tigrē tribes] that drink camel's milk; [i. e. the Mohammedan Tigrē tribes with the exception of the above named].

And everybody has a war-cry which he shouts, be it at [the playing of] his tune or on any other occasion. [1]) However, the Mīn-ᶜĀmer (or Bīn-ᶜAmer), the Ḥabāb, the ᶜAd-Taklēs, and the ᶜAd-Nāyib use mostly the war-cry *fāres* (i. e. "brave"); and [again] every brave and courageous man uses the war-cry *fāres*.

1) Literally: "as often as he utters the war-cry.

The musical instruments used by the Tigrē people are flute, harp, trombone and drum; the violin (*ʿǐra*) is heard only occasionally played by people from the Tigriña country.

The flute is in use with the Mänsaᶜ (Bēt-Abrĕhē and Bēt-Šaḥaqan), the Bogos, the Bēt-Ǵūk and the two Mārya (Black and Red).

The harp is played with all Tigrē people except the two Mänsaᶜ, the Bogos, and the Bēt-Ǵūk.

The trombone is known to the three Maflas (Ḥabāb, ᶜAd-Taklēs, ᶜAd-Temāryām), the Bogos and the two Mārya.

The drum is the emblem of chieftainship and is, therefore, found only with tribes and families whose members have been chieftains (*kantēbāy*).

90.

WAR-CRIES.

Everybody has a war-cry which he shouts, be it in a battle or at some other occasion or at any time. And the
P. 167. cry which they utter is chosen according to the person's qualities or taken from the one used by his family or from [the name of] the race of his cattle. The following are all the cries which they shout.

1. "Leopard of the neck;" i. e. who bites the neck.
2. "Humming of the tribe;" i. e. the whole tribe hums and talks about him.
3. "*Hereb* [1]) the man-eater."
4. *Habram*; name of a race of cattle.
5. "It (viz. the shield) has no feet, and I do not leave it."
6. "He-camel."

6a. "He-camel running loose."

7. "Running away."
8. "Trampling."
9. *Lībē*; name of a race of cattle.
10. *Leᶜē*; the same as the preceding.
11. "Drowning whirlpool."
12. "Black whirlpool."
13. "He disturbed."
14. *Ḥamāsēnāy*; surname of a family among the Mänsaᶜ. Cf. above p. 190, No. 3.

1) *Hereb* was a famous man among the Ḥabāb. The word for "man-eater" means a wild animal that is accustomed to killing, also a biting dog, etc.

15. *Ḥēra*; name of a race of cattle.
16. "Wounded elephant."
17. "Boasting before the girls."
17a. "Boasting before the boys."
18. "Four year old lion."
19. "Man-eating lion."
20. *Ḥedākwāt*; name of a race of cattle.
21. "Protection of his fellows." [1])
22. "Protection of his company." Cf. p. 190, No. 8.
23. *Merzem*, i. e. Sirius.
24. "Nail of the party;" i. e. stronghold.
25. *Matēla*; name of a race of cattle.
26. "Liberal."
27. "Fire on the ground."
28. "Sharp-horned bullock."
29. "Bullock running loose."
30. "She tormented;" the feminine form refers to a collective noun, like army.
31. "Spark of blood."
32. *Seber* } names of races
33. *Sabārīt* } of cattle.
34. "Drinker of blood."
35. "Haughty."
36. "Bold."
37. "Eater of babe[s]."
38. "Hot powder."
39. "Man of confidence."
40. "Man of revenge." [2])
41. "Man of the fate."
42. "Man of blood." P. 168.
43. "Staying behind," viz. when others flee.
44. "Broken bullock," i. e. used to war as the broken bullock to the plough.
45. "A *nattābāy* [3]) in his qualities."
46. "She-elephant with her young."
47. "Father of the party."
48. "Devils."
49. "Maker of booty;" cf. above p. 171, No. 437, and p. 192, No. 39.
50. "Hater of goodness."
51. "Does not spare" (p. 192, No. 43).
52. "Of bad temper."
53. "Tarrying," viz. when others flee.
54. "Does not take counsel,"

1) Literally "those that are of his age."
2) Literally "of a chronical disease."
3) Cf. above p. 163, No. 238.

cf. above p. 171, No. 455, and p. 192, No. 47.

55. "Footman," i. e. goes and runs everywhere, even through the thicket and on roads where a rider cannot go.
56. "Cutting (running) through elephants."
57. "Elephant;" cf. above p. 156, No. 108.
58. "Brother of the girl, ready for war."
59. "Christian tyrant."
60. "Bull of his fellows."
61. "Bull without cows;" i. e. "I am a strong bull although I have no cows."
62. "Out-of-door bull."
63. "Bull before the boys."
64. "Bull of the village."
65. "Bull of the tribe."
66. "Bull running loose." [1])
67. *Wārī*; name of a race of cattle.
68. "Man-eating wild animal."
69. "Challengings."
70. "Good marksman;" cf. above p. 172, No. 498[a], and p. 192, No. 55.
71. "Good marksman, man of blood."
72. "Good marksman with his hands."
73. "Good marksman, fearful rebel."
74. "Arab, son of an Arab."
75. *ᶜArba* } names of races
76. *ᶜArba-dālī* } of cattle.
77. "Impetuous rebel."
78. "He-elephant with his young."
79. "Shield of rhinoceros-hide."
80. "Male buffalo."
81. "Robber of the tribe."
82. *Zārēda*; name of a race of cattle.
83. "Boaster."
84. *Derāra,* [2]) son of *Derāra.* [2])
85. "Food of the vultures."
86. "Sitting *debbī.*" [3])
87. "Impetuous, indeliberate;" cf. above p. 173, No. 520, and p. 193, No. 66.
88. "Soldier;" cf. above p. 193, No. 67.

1) The "bull" in these war-cries (28, 29, 60—66) reminds, of course, of the "royal bull" in ancient Egypt.

2) I. e. "her food," viz. of the army.

3) Cf. above p. 77—79.

89. "Bowlder," "rolling rock;" cf. above p. 193, No. 69.
90. "Lioness."
91. "Lioness with her young."
92. *Gärbäl* or *Garabīn*; not explained; cf. above p. 193, No. 72.
93. "Man-eater."
169. 94. "Falling corpse."
95. "Red-lanced," viz. having a lance red of blood.
96. "Red at noon;" i. e. reddens all with blood.
97. "Snorting of elephants."
98. "Darkness [as frightful as a wild] animal with her young." (P. 169.)
99. "Feared darkness."
100. "Drawer of his limit;" i. e. unapproachable.
101. "Feared frightener."
102. "Bold."
103. "Bold one of the footmen." — "Bold of religion" [is sometimes said by priests of themselves, but is no war-cry].
104. "Scattered [armies]."

91.

OF THE HIGHWAYMEN.

The highwaymen or the members of a robbing excursion, in former times, were certain bold and daring men. They rose from their village and stole the property of their enemies and of strangers and ate their meat, or having taken it away, they came back with it and divided it among themselves. And even people from other places who had no work at home came and followed the robbing excursion or the highwaymen. Now the people of the robbing excursion and the highwaymen resemble each other; but the robbing excursion rose only at certain times and returned after having looted their enemy, whereas the highwaymen lived all the time out of doors, ate nothing but meat, and came only a few times, when they had found many cattle, into the village to divide their booty. — When the highwaymen left their village

every one of them used to pray: "O God, give us the property of old weak men, the property of the blind and limping, the property of orphans and women, the property of him who has no power and who does not remember, the property of him, who curses [but does not act], — [all this] give us! I am an unkempt orphan; hoping in thee, I have risen." Thereupon, when they were at some distance from the village, they killed the cattle which they had taken for
P. 170. their provisions. They cut the meat in small pieces for drying: the white meat, i. e. the two sides and sausages made of light meat, by itself; and the dark meat, i. e. the two hind-quarters and the fore-legs and the back, by itself. But the choice meat, i. e. the filet, the tongue, the two *manka*, [1]) the two *geleb*, [2]) the two *ʿallāmō* [3]) and the tail-piece, was eaten fresh on the spot. And when the cut meat was dried, they put it into the goat-skins. And the stomach was dried after they had blown it up; then it became a vessel for them, and they filled it also with pieces of dried meat. And they called [the upper part] which adjoins the opening of the stomach *karrōt* (generally = small basket), but the lower part *gere*^{c} (generally = flat, wide, neck). One of them was always the man of the kettle, and he cooked for them, and generally he carried also the kettle. And another was the cutter, and he always cut the pieces for drying or the portions of meat equally. Also he divided the rations for them. And one was the outlook — [with the Mänsa^{c} he was] a member of the *Weqēn* family, — every day that they were in their den. The dried meat of the highwaymen used to be in larger pieces than that of the village-people. And

1) I. e. small pieces of meat inside of the haunches.
2) I. e. small pieces between the thighs and the haunches.
3) I. e. the meat on the points of the shoulder-blades.

one of them who knew how to calculate said to the cutter: "So and so, give thy company so and so many pieces for dinner or for the midday-meal," viz. of the dried meat. The number, however, according to which he told him to divide the rations, was a secret. When he said to him: "Give thy company a ration of ten," it meant "one each." And "a ration of twenty" meant "two each." "A ration of thirty" meant "three each." "A ration of forty" meant "four each." "A ration of fifty" meant "five each." "A ration of sixty" meant "six each." More than this they did not allot. Their chief ate a portion larger than that of the others, and later on he protected them against the bold men of the village which they looted. When the dried meat fell on the ground, after the ropes or straps of its vessel had been cut, or when its carrier stumbled and fell down with it, they ate it on P. 171. the spot: it was taboo for them to take it up and go on with it. And they sent out spies or a small detachment to seek what they might steal or take raiding. The larger part of them stayed at a place behind. And when the spies or the detachment returned to their company, they said to them: "The people say it;" [1]) and they answered: "Its answer." [1]) Thereupon they said to them: "Good finds?" The other: "It is plenty." This was their greeting as often as they met each other. The place where they had made their appointment to meet was called by them "Place of our laughing." When they were in their den, the outlook used to give them signals if he saw people. They made signals of all kinds: the cry of a raven, or of an ostrich, or again of an owl, or the whistle of some small bird, or the call of the gazel or of the jackal. With one of these they gave signals to each

1) I. e. thieves' slang for the ordinary greeting formula and its response.

other, and the outlook also gave them a signal like this. And later on, if they had found much spoil, they returned with it to their village. However, when they came near the village, they killed one cow of the cattle of the booty and ate her on the spot; and they left her hide and whatever they left over, on the spot: this was called *margūs* and counted as a sacrifice. And if, while they were entering with their spoil, a prominent man received them, he said to them: "Give me the *šette^{c}īt*," i. e. a portion [as tribute]. And if they refused [it] to him, he fought with them; but they gave the tribute to him, if they were afraid of him. And what they gave him was called *šette^{c}īt*; the people of the three Maflas, however, called it *ṣāwda*. Of the spoil they gave a tenth to the chief; and this was called *māmät*. [1]) Again, if the musician received them, they gave him also a cow. — If the spoil was made by the Bēt-Abrĕhē, they gave of it a cow to the priest also. — And after this they divided
P. 172. in equal parts; but to their leader they gave a heifer as an additional present, and to the outlook they gave a heifer in addition; also a heifer to the cutter and to the man of the kettle. And what was left in the middle [i. e. after the division was made], was the "putting down of the staff:" [2]) the man who divided received it. — All this used to be done by the highwaymen and by the members of a robbing excursion.

92.

THE NAMES OF SWORDS.

The [swords] that were renowned and had a name and were inherited as heirlooms always by the first born sons,

1) Cf. above p. 184, No. 844.

2) The man who divided and pointed at the different portions with his staff put down his staff upon the remainder.

are the following. They did not carry them, however; but they kept them as precious heirlooms.

[Those that have a name among the Bēt-Abrĕhē are the following].

1. Black [of Gabrēs]. 2. *ʾElāy*, and 3. *Lēblēb* (probably from *lablaba* "he hurt"), [belonging to Ḥašala son of Tasfāṣ̌ōn]. 4. Narrow [of Ḥaršōy]. 5. Black-white [of Būla].

[Among the Ḥabāb is known:] 6. Narrow [of Ǵāweǵ].

[Among the ʿAd Taklēs are known:]

7. *ʾAlbēnāy* [of Nāšeḥ]. 8. Handmaids-worth, [belonging to the ʿAd Ǵemeʿ]. 9. Half-silver [belonging to the ʿAd Derār]. 10. Black, and 11. *Kābēlāy* [belonging to the ʿAd Nauraddīn]. 12. Cutter [belonging to the ʿAd Tēdrōs].

[Among the ʿAd Temāryām:]

13. Quick [of Šekkär]. 14. Shed [of ʾEšḥaq]. 15. All-killer [1]) [of ʿAlī son of Gabrēs]. 16. Black [of Beʾemnät]. 17. Black [of ʾEzāz son of Gerēnät]. 18. Cutter [of Fekāk].

[Among the Ǵemmeǵān, in Tigriña Dembezān, i. e. the region between ʿAd Taklēzan and Wāra:] 19. Piercer. 20. Soldier. 21. White. [2])

The names of some other swords [not owned by a known family or man] are the following:

22. Marrow-eater. 23. Shearing. 24. Hurting. 25. Goats-worth. 26. Dark-speckled. 27. Handmaids-worth. 28. Cutter. 29. Erring.

93. P. 173.

SPECIES OF WORDS.

The swords are judged by their marks, and are called "valuable" or "of little value." And each species has a name.

1) Literally: Father of it all.

2) Cf. also the "Black" of Hākīn wad Mādīn, Vol. III and IV, No. 672, l. 13.

A. *ʾAfrenǵī*; B. *Mahāwī*; C. *Kār*; D. *ʾAbūteʿes*; E. *Bōnkāy*.

Their marks are the following.

A. The *ʾAfrenǵī* species.

1. The "*ʾAfrenǵī* from Sennar" is valuable. Its marks are: above the pommel [1]) four lines along side each other, a span long. And this is called the "ʾAfrenǵī with four streams."

2. But if together with the four lines there is a drum or a lion or a serpent or a fly [carved] on it, it is called "*ʾAfrenǵī Sĕlēmānī*;" and this is more valuable than the foregoing.

3. The "Black *ʾAfrenǵī*" is from Kabasa. Its mark is: a broad line, a span long, above the pommel, and there is a fly on it. It is the "Black *ʾAfrenǵī*," and is also valuable; and they are all [three] costly.

B. The *Mahāwī* species.

1. The "Rhinoceros-hoof *Mahāwī*" is valuable. Its marks are: three lines, a span long, above its pommel, and two crescents with their openings facing each other, and also the hoof of a rhinoceros. It is costly.

2. The "Running-stream *Mahāwī*," however, has the lines reaching to its point; it is cheap. Or, again, if one of the
P. 174. lines is a little longer, and the two others are shorter, and if the crescents face outward, it is [also] called the "Running-stream *Mahāwī*, and it is of little value, too.

C. The *Kār* species.

1. The "Closed *Kār*" has the following marks: it is "closed" (i. e. without carving) from the pommel upward for a span, and after that there is a broad line on it; or, again, together with the closed space below, it is "closed" also above, beginning from the point, for a span, and the broad line is in

1) In these descriptions the sword is always imagined point up.

the middle, and half of it is ornamented with small irregular lines: it is valuable. Its price is like [that of] the *ʾAfrengī*. And it is called the "Closed *Kār*" or the "Erring."

2. But if the *Kār* is carved with a broad line up to the point, it is of little value; and it is the sword of the highwaymen only.

D. The *ʾAbūteᶜes* species.

The *ʾAbūteᶜes* has under its pommel [1]) a square ornamented with little irregular lines; and above the pommel it has a broad line, a span long. It is of little value. And when it is used in striking, it has sometimes a "dark day."

E. The *Bōnkāy* species is also of little value. [2])

94.

THE *WERED* OR ORDEAL.

The *wered* is an oath. If a man has been accused of blood[-shed]; or if he has called a free man "slave," but denies it, and there are no witnesses to be found against him; or again, if a man has a dispute about fields, — in case they do not believe him they take an oath from him. P. 175. The defendant [3]) comes with his family to the chieftain. And the accuser [3]) also comes with his family. And the man who exacts the oath counts of the family of the man who is to swear and whom he has accused, fifty men and five women saying: "So-and-so, and So-and-so shall swear!" But if there are people among those counted for whom it is impossible

1) I. e. on that part of the sword which is covered by the pommel; but since there is a small opening between the pommel and the sword the ornament can be seen.

2) I was unable to secure more detailed information about this species.

3) I have translated "defendant" and "accuser", where the original reads "the man who swears" and "the man who makes to swear."

to come, [because they are] sick and old, they carry them and bring them [to the place], if the accuser does not name others of their family. And if they say: "So-and-so is in such a condition that we cannot bring him," then the accuser says to them: "Now then, confess to truth!" And for this reason all men and women that are named must needs come. And if the accuser, when all is ready for the oath, releases them from it, they return to their village. But if he does not release them from it, he makes the fifty men and five women to swear, [and] leading them he goes with them to a ruined tomb — or the house of Mary —. And the accuser goes strewing ashes on their way. [1]) And when they have reached the tomb, the accuser stands at the side of the tomb and says to them: "Mount!" [2]) But he leaves out one of them: the others mount all of them. And the accuser makes the guardian of the oath to mount with them in order that he listen whether they say "Amen" or "Defy." And the guardian of the oath also takes one of those that swear and leaves him out. When all have mounted, with the exception of the two that they have left out, the accuser speaks to them: "If ye have done such and such, will ye become ashes?" And they say "Amen." He continues: "Will ye be ruined, and will ye loose [every one] of [your] men that eats [3]) a corn and [every one] of [your] animals
P. 176. that bites off grass, if ye have done such and such?" And they say "Amen." After this they go to their villages, and they become free of what they have been accused of.

If, however, the inheritance of fields [is in question], an

1) I. e. he indicates by this that they will become ashes if they commit perjury.

2) A single tomb often covers a large area.

3) Literally "breaks."

oath is required of seven men; they mount on the tomb, and the[ir] oath is the same.

This ordeal exists until now for a cause in which there are no witnesses. But in former times they required an ordeal from each other not accepting any witness even if they were found, in cases of bloodshed and of the insult of slavery and of inheritance of fields. And they say as a proverb: "I saw thee killing thy brother, but I believed thee when thou gavest me the ordeal."

The ordeal is very much feared. And if a guilty man has denied his guilt, he will not say "Amen" when the accuser pronounces the curse, but murmur *bärī*, i. e. "defy," or "naught" with low voice. The accuser who stands at the side of the tomb will perhaps not be able to distinguish what is said: this is the reason why the "guardian" of the oath mounts with those who swear.

95.

OF THE YEARS OF CAMELS.

Nabūl means a she-camel that has foaled.

ḥewār is said of her young.

laqēḥat means "she has been covered," i. e. has conceived.

ᶜešār means a she-camel whose milk is about to dry up.

wad ᶜešār means a young that is weaned.

wad nabūl means a foal two years old.

ᶜāyrō means a foal three years old; the young she-camels are then covered.

fagᶜatīb means a camel four years old.

medres means a camel five years old.

rabaᶜ raqīq or *mafrūd* means a he-camel six years old.

rabaᶜ raqqāq or *mafrūdat* means a she-camel six years old. P. 177.

After this the male are called *ṣaᶜab*, and the female *ᶜaudät*; or *gämül* and *naʾat*.

Maqray means the same as *megda* with the cattle, i.e. "herd."

96.

NAMES OF SHE-CAMELS.

1. *Ḥēlētät*, from *ḥēlē*, a species of dura.
2. *Ḥalāyit* "singer", i. e. groans much.
3. *Ḥertō* "of short and heavy figure."
4. *Ḥaṭṭār* "short."
5. *Mešra* "sipping milk."
6. *Matēla*, i. e. also the name of her race.
7. *Menkeb* "elbow."
8. *Meᶜešer* "round box."
9. *Reḥē*, i. e. "give room!"
10. *Sabēr*, i. e. the race of camels of the Asfada (among the Ḥabāb).
11. *Šamāl* "breeze."
12. *Šagrū*, from *šagrāy* "yellow."
13. *Qaṭṭān* "thin."
14. *Bārhät* "bright."
15. *Tōra*, perhaps from *tōra* "he espied" (?).
16. *Nawīdät* "kid"; this is also the name of the race of camels of the ᶜAd-Shēk-Ḥāmed.
17. *ʾAddāgīt* "tarrying."
18. *Kerker* probably from *tĕkarkara* "to be bent."
19. *Kabbārī* "giving notice."
20. *Kebūd-ᶜaula* "high-priced."
21. *ᶜAbāt* "cloak."
22. *ᶜAwel-ʾalbās* "clothes-worth."
23. *ᶜAwel-gämäl* "a he-camel worth;" the she-camel is more valuable and costs more than a he-camel; this name, however, may have been given to a she-camel that had been bought for a he-camel.
24. *ᶜAwel-färäs* "a horse worth."
25. *Ġehērī* "having good front-teeth" (?), probably from *ġaharät* "front-tooth."
26. *Ġabarät*, i. e. a cloak of coloured cloth (black, white red) with fringes; it comes from Kassala and Sennar.
27. *Gemšō*, from *gammēšāy* "hairy."
28. *Gadūd* "barren" or "fat"
29. *Ċāᶜānīt* "model," or "bottom of a large leather-vessel."

30. *Ça^{c}āyit* "thorn-bush."
31. *Ṣerāy*, cf. above, p. 161, No. 217^{a}.
32. *Fūṭūt*, from *fūṭa* "cloth;" this is the name of the race of camels of the Mīn ^{c}Amer, and their she-camels are not ridden. P. 178.

97.

THE YEARS OF CATTLE.

Both male and female calves are called when they are born *^{ɔ}aška^{ɔ}älala*; and after two months they are called *^{ɔ}egāl* (calf) only.

When they are one year old, they are called *ṭančāf*.

When they are two years old, they are called *ǵada^{c}*.

A three year old calf is called *ba^{c}al-kel^{ɔ}ē* "owning two." At that time the first teeth are lost, and at first they cut two new teeth.

When the calf is four years old, it has four teeth; after this it is called *raba^{c}*.

But from the end of the first year onward until she has her first calf, a cow-calf is called *felīt* (heifer); and the male calves are called *laga* (bullock), until they are well broken.

When they have had a calf, the female are called *wa^{ɔ}at* (cow), and the male *be^{c}erāy*; the young ones among them [are called] *^{ɔ}eǵǵōt* (f.) and *tastāy* (m.).

98.

RACES OF CATTLE.

They cut marks on the ears of all cows according to their race; and in this way they are distinguished from each other. And it is said: "Such and such is the race of such-and-such a tribe." And everybody prizes his race highly, and does not wish that it go over to another tribe. The names of the races are the following.

P. 179. 1. *Habram* (this word means "brave" in Tigriña). Their milk is not drunk by women during their periods.

2. *Lībē*. Their milk is not drunk by women during their periods. Cf. p. 198, No. 9.

3. *Leᶜē*. Cf. p. 198, No. 10.

4. *Ḥambōk*.

5. *Ḥēra*. Cf. p. 199, No. 15.

6. *Ḥedākwāt*. Cf. p. 199, No. 20.

7. *Ḥag*.

8. *Maḥadarīt*.

9. *Mänsěᶜāyit*.

10. *Seber*. [The cows of this race are] also [called] *ḥarāyim*. Their milk is not made into butter, and it is milked into a *ḥerūm*, i. e. a vessel used only for this purpose, being taboo for any other.

11. *Sabārīt*. Its members are numerous among the Ḥabāb. Cf. p. 199, Nos. 32, 33.

12. *Šengūlī*. Their milk is not drunk by women with child or in childbed.

13. *Šōk*. Its members are numerous among the Ḥabāb.

14. *Qalanǵa*.

15. *Qalaf*.

16. *Bellē*.

17. *Bäläs*.

18. *Baqal*.

19. *Begāyit*. These are the camels of the Mīn ᶜĀmer. Cf. p. 191, No. 29, and p. 220, No. 110.

20. *Beged*.

21. *Tōra*; cf. p. 210, No. 15.

22. *ʾArra*.

23. *ʾErārī*.

24. *ʾAša*. This race has no mark on the ear.

25. *Kebset*. These are also *ḥarāyim*; they are milked only in a *ḥerūm*; cf. above No. 10.

26. *Wäläk*, also called *Matēla*, cf. above p. 199 (war-cry No. 25) and p. 210, No. 6.

27. *Wārī*. Cf. p. 200, No. 67.

28. *Wekāb*. They are also called *ḥarāyim*, and they are milked into a *ḥerūm*; see above Nos. 10 and 25.

29. *ᶜĒrāb*.

30. *ᶜArba-ḥašēlāy*. Their members are numerous among the ᶜAd Taklēs.

180. 31. *ʿArba-dālī*. Their members are numerous among the Mārya. Cf. the war-cry No. 76, above p. 200.
32. *ʿAkkē*; cf. p. 224, No. 198.
33. *Däl*. Its members are numerous among the Bēt-Abrĕhē.
34. *Dambō*.
35. *Der*.
36. *Dōbeʿ*. Cf. above p. 164, No. 254. (P. 180.)
37. *Degga*.
38. *Deggē-ʾīfarhät*. Its members are numerous among the ʿAd Temāryām.
39. *Gāla*.
40. *Gūlāyit*.
41. *Ṭabaš*.
42. *Farēq*.

99.

THE COLOURS OF CATTLE.

The Tigrē herdsmen have a great many words denoting different shades of colour. The majority of them are given on pp. 180—182 of the Tigrē text. Although the translation of them belongs rather to the dictionary I have rendered them here into English as well as I have been able to understand them, since the study of these expressions will be of interest also to those that are not to use the Tigrē dictionary. The numbers are, of course, the same as in the Tigrē text; the order is that of the Tigrē alphabet.

1. Sorrel (like a horse).
2. Brownish-yellow (like a camel).
3. Dark-gray.
4. Black and yellow spotted (large spots).
5. 6. Yellow with a white breast.
7. Red with a white breast.
8. Cream-coloured with a white breast.
9. Light-yellow with a white breast.
10. Black and white spotted (large spots).
11. Red (or black) with some white spots in different places.
12. Yellow.
13. Yellow with some white spots.
14. Yellow with some red spots.
15. Yellow with some red spots of a light bronze colour.

16. White with spots of different colours (general term for 17, 18).
17. Shining white with red spots.
18. Shining white with black spots.
19. White.
20. White with red mouth, nose, horns and hoofs.
21. White with some dark hairs scattered over the whole body.
22. White with yellowish-red hairs scattered over the whole body.
23. White with a few yellow hairs.
24. White with a black tail and dark horns.
25. White with black knees.
26. Having a blaze (general term for 27—32).

P. 181. 27. Yellow with a white breast and a blaze.

28. Yellow with a blaze.
29. Red-brown with a blaze.
30. Gray with a blaze.
31. Red with a blaze.
32. Black with a blaze.
33. Freckled, black and white, or red and white. (The expression is taken from the coat of mail where the dark spots of the iron alternate with the white of the dress or the brown-red of the body shining through the small holes in the coat).
34. Red-brown.
35. Red-brown, resembling liquid brown butter.
36. Red-brown with black hairs scattered over the body (so that the general colour resembles dark-brown).
37. Red-brown resembling [the colour of] the milt.
38. Red-brown with cream-coloured ears.
39. Freckled dark and light (like a leopard).
40. [Freckled dark and shining white.] — [Blue]. [1])
41. Spotted (in large spots).
42. Spotted black and white.
43. Spotted red and white.
44. Speckled.
45. Speckled gray and white.

1) These two expressions are not used of cattle.

46. Speckled red and white.
47. Speckled black and white.
48. Freckled (like the *ʿōf* which is said to be a large species of leopard).
49. Freckled red and white.
50. Freckled black and white.
51. Ugly gray with dark spots (rare).
52. Yellow (like the yellow of the leopard).
53. Dark.
54. Light black.
55. Dark black.
56. Gray.
57. Gray inclining towards dark-yellow.
58. Gray like dry cow's dung.
59. Dark gray.
60. Having large spots.
61. Having large spots red and white.
62. Having large spots black and white.
63. Yellowish-brown.
64. (A shade of the preceding, not specified to me).
65. Having a white back.
66. Red with a white back.
67. Black with a white back.
68. Red.
69. Light red.
70. Reddish (like the *medeᶜ* fruit).
71. Red (like the *ʾalgēn* fruit).
72. Red with white fore-quarters.
73. Red like [the kernel of] the *qaṣṣē* fruit (i. e. tamarind).
74. Red with black shoulders.
75. Black (= 53).
76. White (= 19).
77. Freckled.
78. Freckled black and white. P. 182.
79. Freckled red and white.

Also the herd has a name: [this] name is given to it according to the race or rather to the colour. And the cattle which the herdsmen drives has a name according to their race or their colour.

100.

THE NAMES OF CATTLE WITH THE TIGRĒ PEOPLE.

Whenever a cow has had her first calf, her shepherd or

her owner gives her a name. They give her the name after her mother or the race of her maternal ancestors, after her colour or after her use and her qualities, or according the reason for which they have reared her. And every cow has her name. And she knows her name: when they call her by her name, she lows and comes to the man that calls her. Now these are the names of cows. [1])

1. *Hārēʾät* "tender, soft."
2. *Habram* "brave, strong;" cf. race-name No. 1.
3. *Hazaz* "shaking," said of the long teats of the udder that shake when the cow walks.
4. *Lemlemmē* "sprouting leaves," i. e. the cow is tender and beautiful.
5. *Lōmām* "sneak," referring to the walk of the cow.
6. *Lībē*, name of a race, No. 2.
7. *Labāb* "front strap of a mule's saddle."
8. *Labbata* "their fore-quarter," i. e. "the cow is a fore-quarter" for the other cattle, is good and well liked.
9. *Lengūy* "shepherd's boy," i. e. docile, follows the herdsmen.
10. *Leʿē*, name of a race, No. 3.
11. *Ḥelqata* "her blaze," used of cows with a blaze on their fore-head, but given also to other cows.
12. *Ḥalangī* "whip," i. e. with a long and thin tail (?).
13. *Ḥalangāy* "hair-dress of grown up men."
14. *Ḥamalmāl* "brown."
15. *Ḥamar* "sorrel."
16. *Ḥamās* "dirty gray," i. e. the colour of camels.
17. *Ḥambalāy* "whitish" (with a slight admixture of dark).
18. *Ḥemberra* "navel," said of a cow with a long navel.
19. *Ḥambārīt* "long-naveled," cf. No. 147.
20. *Ḥambōk*, i. e. name of a small bush; cf. race-name 4.
21. *Ḥēra*, name of a race, No. 5; the name may be

1) The names furnish at the same time many exemples of metaphorical language in Tigrē.

derived from *ḫēr* "frightening."

22. *Ḥarīrat* "silk," i. e. silk-haired.

183. 23. *Ḥebūb*, i. e. probably from *Ḥebūb*, a district on the Ansaba river, between Cheren and Ḥalḥal.

24. *Ḥenǵerrät*, (f.) and

25. *Ḥenǵūrāy* (m.) "little wasp."

26. *Ḥedākwāt*, name of a race of cattle, No. 6.

27. *Ḥōǵab* "brow," i. e. having dark brows.

28. *Ḥag*, name of a race of cattle, No. 7.

29. *Ḥāṭamät* "she trod down, broke the hurdle down," referring to the strength.

30. *Ḥāṭṭat* "firm" (f.)

31. *Haććār* "short" (f.).

32. *Ḥāfána* either "her handfuls" or "her warming;" the latter would refer to the good qualities of the cow.

33. *Maharōt* "girdle, belt," i. e. the cow is like a girdle for her owner, ties him and makes him strong.

34. *Mehebāl* "resting-place of the wanderer," i. e. the cow gives rest and help to her owner by her milk and her young. (P. 183.)

35. *Maḥadarīt* "a means for halting and resting;" also name of a race, No. 8.

36. *Māmät* "tithe;" the name implies that the cow was given among the tithe. Cf. personal name No. 844.

37. *Markab* "ship, steamer," referring to a large and heavy cow.

38. *Marᶜāwī* "bridegroom," referring to the youthful beauty of a cow.

39. *Mašḥaddē* "disobedient, of stubborn character."

40. *Maqrāyit* "dirty gray with dark spots on the head."

41. *Matēla* "slit-eared;" cf. p. 199, No. 25 and p. 210, No. 6.

42. *Metwāy* "shower," referring to swiftness.

43. *Mänsěᶜāyit*, from the Mänsaᶜ tribe; cf. name of race No. 9.

44. *Mȯkěla* "bristly hair," viz. the hair of the young man that has been declared of age and lets his hair grow; the name refers to a cow

(P. 183.) that has short upright horns.

45. *Makrabīt* "drawers" (of women); used of a cow whose hind legs have a colour different from that of the rest of the body so that she appears to have drawers, but also a general name.

46. *Meᶜešer* "box," i. e. pretty and dark like a box made of blackened wood.

47. *Meᶜēṭa* "slender and beautiful."

48. *Maᶜafayīt* "mirror," i. e. having a blaze on the forehead.

49. *Magába* "their thigh," i. e. support of her family.

50. *Rīšāy* "ostrich-feather," cf. the personal names 835—837.

51. *Raʾas qewaᶜ* "raven-head," i. e. having a black head and a body of different colour.

52. *Raʾas berām* "tick-head," i. e. having a red head and a body of different colour.

53. *Raʾas terkāy* "Turk's head," i. e. the same as 52, because the Turk has a red turban on his head.

54. *Raʾas dērhō* "chicken-head," i. e. the same as 52 and 53.

55. *Raʾas gāb* "vulture-head," i. e. having a long neck and a head of the same colour as a vulture.

56. *Rayām* "long."

57. *Ragāzīt* "goring."

58. *Sehēl* "long, high."

59. *Selāma* "their hump," i. e. she is prominent among the cattle like a hump on a cow.

60. *Sōmāyit* "like a lace of beads," i.e. dark and white.

61. *Serwān* "drawers" (of men); this name is to be interpreted like No. 45.

62. *Serūgīt* "decorated."

63. *Seber* "breaking."

64. *Sabārīt* "a breaking one;" both are also names of races, cf. No. 10, 11.

65. *Sagan* "ostrich," i. e. swift.

66. *Šēlēḫīt* "garrulous, causing quarrel," said of a cow that is much prized by her owner and on whose ac-

count he has had much trouble.

67. *Šalam* "drowsy-eyed."
68. *Šallālīt* "carrying much."
69. *Šaḥaṭat.*
70. *Šamāl* "gentle breeze," i.e. the cow refreshes by her milk.
71. *Šamla* "soft-haired."
72. *Šūmtet* "polished, shiny."
73. *Šarēf* "gap-toothed."
74. *Šenrāy* "wheat," i. e. of a golden yellow colour.
184. 75. *Šengūlī*, name of a race of cattle, No. 12.
76. *Šengūl-takel* "substitute *šengūl*;" *šengūl* is a young man of age, and if a cow has his name, she is only a substitute.
77. *Šangab* "left," i. e. having a different colour on the left fore-leg.
78. *Šēka* "valley, plain," i. e. having a broad back.
79. *Šōk* "thorn," i. e. having pointed horns; cf. race-name No. 13.
80. *Šōkän* "gazel," i. e. slender and swift.
81. *Šakanāb* "wild pumpkin," which is used for making bowls; the cow is pretty, (P. 184.) yellow and smooth like such a bowl.
82. *Še^{c}īrät* "barley," referring to the colour.
83. *Šagrāyit* "yellow."
84. *Qalanǵa* "having pointed, short and thin horns."
85. *Qalaf* "thin, delicate, fragile."
86. *Qemmī* "having clipped ears;" cf. personal name No. 398.
87. *Qemāšät* "shirt, garment."
88. *Qarōta* "their groin," i. e. she is a hidden place for them, viz. the other cows, she hides them so that they are not seen, she alone is prominent.
89. *Qīšōtāy* "small village;" cf. personal name No. 273.
90. *Qandēlät* "candle," i. e. bright.
91. *Qenneǵet* "coquettish."
92. *Qayeḥ ra^{ɔ}asa* "red-headed."
93. *Qayeḥ qarna* "red-horned."
94. *Qayeḥ ^{ɔ}ezána* "red-eared."
95. *Qēṭō* "chair with a back," i. e. giving rest.
96. *Qaṣāfa* "their shank," i. e. support of her family.

(P. 184.) 97. *Bellē*, name of a race of cattle, cf. No. 16.

98. *Bäläs* "cactus-fig," i. e. giving milk sweet like a cactus-fig.

99. *Ballēʿīt* "eater."

100. *Balaḍ* "shining, glittering."

101. *Bārhät* "shining, bright."

102. *Būrāy* "long-necked."

103. *Bāškōk* "merciless, regardless," said of a cow that stays by herself, away from others.

104. *Bōšāy* "necklace," consisting af two rows of alternating long and short beads; the name indicates that the cow is much valued by her owner, like the necklace by the girls.

105. *Baqal* "mule;" also name of a race, No. 18.

106. *Beʿezza* "Beiza antilope."

107. *Baynānī* "Banyan, Indian merchant;" i. e. rich, giving much milk.

108. *Baddāla*, "light-coloured, white."

109. *Bēdār* "born before her time," and therefore small and undeveloped.

110. *Begāyit*, name of a race, No. 19; cf. the Bega in the Aksumitic inscriptions, in Arabic Beğa.

111. *Beged*, name of a race of cattle, No. 20.

112. *Bāṭēla*, not explained; perhaps from *baṭṭala* "to cease."

113. *Bafta* "linen;" i. e. white.

114. *Tōra*, name of a race, No. 21.

115. *Nehebät* "bee," i. e. lows much and is given to butting.

116. *Nalat* "she-antilope," Strepsiceros capensis; cf. *Garwa* (No. 252).

117. *Nālāy* "fat."

118. *Nābel* "bird of prey;" i. e. running about and spying food.

119. *Nīʾīšō* "small."

120. *Naṣfō-ʾelā* "they spread out for her sake," i. e. the stranger halts seeing her and is given a bed.

121. *ʾAlgēnät* "fruit of the *ʾalgēn* tree," i. e. Mimusops Schimperi, according to Schweinfurth; the name is perhaps given

because the taste of the milk of the cow resembles that of the fruit.

122. *ʾEm-kenraʿ* "mother of a hollow-backed calf."

123. *ʾAmbarhagat* "ibex."

124. *ʾEmbāw*. This name is probably the Arabic *ʾummu bauwin*; "mother of a *bauw*," i.e. the stuffed skin of a young one (in Tigrē *ʾebʿeb*); cf. JACOB, *Altarabisches Beduinenleben*, p. 65. In Tigrē *ʾembā bēla* means "to low."

125. *ʾAmät* "servant girl;" the cow is a servant to her owner.

126. *ʾĀmeggē* "a species of dura," a little larger than the ordinary kind and of a somewhat different colour; the cow is large and light-coloured.

185. 127. *ʾArra* "milt;" the origin of this name was not explained to me: it probably refers to the colour; cf. above p. 214, No. 37.

128. *ʾErārī*, from *ʾerāra*, "watch-tower;" i. e. literally a raised stand in the fields from where the corn (P. 185.) is watched and from where the birds are killed by means of slings; the name refers to the height of the cow. Cf. p. 214, No. 23.

129. *ʾArāb* "antilope."

130. *ʾĒrāb* "kinship, kinsfolk," i. e. the cow is like a relative to her owner.

131. *ʾArēbāy* "small antilope."

132. *ʾErwat* "she-elephant."

133. *ʾArrāgīt* "long-toothed," generally said only of the wild boar.

134. *ʾAshalat* "dragon, giant serpent," referring to the largeness of the cow.

135. *ʾAsmāṭa* "her flanks," referring to her fat flanks.

136. *ʾĒsūrät* "black rosary."

137. *ʾEsūrāy*, the same as the preceding.

138. *ʾAša*, name of a race, No. 24; this race has no slit in the ears.

139. *ʾĒšbāy*; not explained.

140. *ʾAšgar* "sorrel," i. e. the Arabic *ʾašqar*.

141. *ʾEt-helāl* "in spots," i. e. having white spots in her face.

(P. 185.) 142. *ʾEt-lānkīt* "long-horned," literally "in long."

143. *ʾEt-ʾakmām* "having strong joints;" literally "in joints."

144. *ʾEd-dabāb* "under a canopy;" i. e. perhaps "under its protection."

145. *ʾEt-galwāt* "in the thickets; i. e. probably "she penetrates everywhere."

146. *ʾĪt(ĕ)mānēt* "she has no form," i. e. is crooked and ugly.

147. *ʾAttābīt* "long-naveled;" cf. above Nos. 18, 19.

148. *ʾAtwāṣāt* "small lights."

149. *ʾEtiyē* "princess."

150. *ʾĪt(ĕ)gammē* "she does not take council," i. e. foolhardy, runs impetously; cf. personal name No. 455.

151. *ʾĪnaqqūma* "they do not address her," i. e. she walks by herself.

152. *ʾĪzzarreʿ* "she does not tire."

153. *ʾAzzānīt* "long-eared."

154. *ʾEday-kaleb* "dog-footed;" i. e. having light-coloured fore-feet, as dogs often have them.

155. *ʾEgär-qašab* "brushwood-legged," i. e. having thin legs.

156. *ʾEgär-ʾalabā* "she has no legs," i. e. cannot walk.

157. *ʾEgär-ʿarāt* "bed-legged" i. e. has a broad body, but thin legs like a bed.

158. *ʾAggērāy* "strong walker;" cf. p. 200, No. 55.

159. *Kelʾōta* "her kidneys," i. e. having thick kidneys, viz. flanks.

160. *Keḥelet* "anointed with antimony," i. e. having dark brows.

161. *Kem-lebbā* "after her [own] heart," i. e. headstrong.

162. *Kemūǵen* "dreary, sorrowful," said of somebody that mourns for a dead friend.

163. *Kūrĕbet* "short and squat."

164. *Kabēl* "thin, small."

165. *Kābrät*, "prized, valuable."

166. *Kebset* "turned up."

167. *Kabētät* "cup-holder, cup-case," i. e. she covers or protects the others.

168. *Ketār* "obedient, docile."

169. *Kewāl* "protecting par-

ty," that guards the booty.

170. *Kaymät* "tent;" i.e. white.

171. *Keyūs* "large, double garment."

172. *Wālamät* "she kept no secret," i. e. she lows much.

173. *Wäläk*, name of a race, No. 26.

174. *Waḥāṭīt* "devourer."

175. *Wārī*, name of a race, No. 27.

176. *Warēza* "bachelor," or "vassal;" i. e. probably "may the cow give milk as easily as the bachelor spends money."

177. *Wās-ʾalaba* "she has no omen," i. e. is not afraid.

178. *Wāqǐyät* "useful."

186. 179. *Wenneset* "fickle, easily roused."

180. *Wāngīr* "leech," i. e. she drinks much.

181. *Wekāb*, name of a race, No. 28.

182. *Waᶜaga* "guenon," i. e. of gray-white colour.

183. *ᶜOlellē* "small hut," which is built and taken down while travelling; i. e. the cow travels with the herdsman like such a hut. (P. 186.)

184. *ᶜEllam* "whitish-yellow," like the colour produced on the nails by the *ᶜellam* plant, soon after it has been put on.

185. *ᶜElāǧ* "restlessness, trouble;" i. e. the cow runs about and lows always.

186. *ᶜErmeddē* "cross-beam," referring to a cow with long legs.

187. *ᶜArasīt* "tanned skin," i.e. "having a long dewlap."

188. *ᶜArba*, name of a race, Nos. 30, 31.

189. *ᶜĒrāb*, the same; cf. No. 29.

190. *ᶜĀsa* "fish;" i. e. the cows plays among the cattle as the fish in the water.

191. *ᶜEššer* "modest, good-natured," i. e. the cow does not butt, gives up all her milk without keeping any for herself.

192. *ᶜAqāba* "their legs," i. e. support of her family.

193. *ᶜObellät* "[beautiful like the]" *ᶜōbäl* tree, i. e. tamarisk.

194. *ᶜAbbādīt*, i. e. probably "servant," if derived from

(P. 186.) the Arabic; in Tigrē it could only mean "crazy."

195. *ʿĒtōt* "small wild edible animal," like small antilopes etc.

196. *ʿEngāra* "peevish, spoiled."

197. *ʿAnīg* "beautiful."

198. *ʿAkkē* "fruit of the palm-tree," i. e. hard like it; *ʿakkē* means also "fat," but it is only used of killed animals, not of living ones, in order to avoid the evil eye.

199. *ʿĒkīt* "saddle-camel," i. e. swift.

200. *ʿEwāl* "young elephant" or "young camel."

201. *ʿAyin* "he spies," i. e. the owner of the cow received her as reward for spying.

202. *ʿEddel* "allotted portion;" the origin of this name is the same as that of the personal names 324–332.

203. *ʿAdalwāyit* "spotted," black and white, or red and white; cf. above p. 214, No. 41—43.

204. *ʿĒdab* "speckled;" cf. above p. 214, No. 44.

205. *ʿAgāmät* "*ʿagām*-berry," Carissa edulis; i. e. black.

206. *ʿAggēbāy* "stem of the dura," i. e. high.

207. *Zārēda* "long-tailed."

208. *Zannābīt*, the same as 207.

209. *Däl*, name of a race, No. 33.

210. *Dambō* "bowl made of palm-leaves," i. e. broad and heavy; also name of a race, No. 34.

211. *Dambalēl* "wide and beautiful."

212. *Dambar* "wing," i.e. swift.

213. *Dambara* "her (their) wing;" i. e. either referring to the cow and implying that she has a special colour on both sides, or, referring to the other cows and implying that she is a wing, viz. leader and protector for them.

214. *Dambar-sagan* "ostrich wing," i. e. white on the side.

215. *Dambar-wās* "wing of the *wās* bird," i. e. dark-coloured.

216. *Der*, name of a race, No. 35.

217. *Derhōyit* "yellow," like the yellow of the leopard.
218. *Dermešet* "mixed," i. e. the cow joins her companions quickly.
219. *Dărbūš* "hornless" or "lucky."
220. *Derūbät*, from *derūb* "a species of dura, thick and light-coloured."
221. *Darᶜat*, derived from *dareᶜ* "coat of mail."
222. *Derreᶜet* "dressed in a coat of mail." These two names indicate that the cow is speckled in light and dark colours.
223. *Dābrār* "of beautiful and perfect form."
224. *Dōbeᶜ*, name of a race, No. 36.
225. *Dīnō* "skin of the black leopard," i. e. dark-coloured.
226. *Danqat*, from *danqa*, "mat of palm branches;" these branches are of a dark colour.
227. *Dōnek* "sail-boat, ship," i. e. useful.
228. *Dagga*, name of a race, No. 37.
229. *Deggē-ʾīfárhät* "she did not fear the village," i. e. she is strong and brave.
230. *Dāgūs* "the Eleusine plant," called after the colour.
231. *Dēgennē*, perhaps "perse- P. 187.
cution;" uncertain.
232. *Ġaharät* "[the planet] Venus," i. e. very bright.
233. *Ġälbät* "boat," i. e. useful; cf. No. 227.
234. *Ġälwät* "resin," i. e. dark-coloured like resin.
235. *Ġamᶜat* "she gathered," i. e. "may this cow have many calves!"
236. *Ġammeᶜit* "gatherer;" cf. the preceding.
237. *Ġergüt* "cock's crest," i. e. red.
238. *Ġabbālīt* "having a large dewlap;" cf. above No. 187.
239. *Ġäbärät* "motley garment," i. e. the cow is motley and much valued.
240. *Ġengalāy* "full bred horse," i. e. runner.
241. *Gelḥāyit* "hornless."
242. *Gellet* "stupid," i. e. foolhardy, or good-natured, giving up all her milk.

243. *Gūlāyit* "having narrow ears."
244. *Gāmūs* "cow of European origin," or "ring made of a hoof," i. e. prized like a ring.
245. *Gammāmīt* "long-haired."
246. *Gammannē* "lioness," i. e. goring.
247. *Gārō* "stable;" cf. personal name No. 278.
248. *Gersa* "beautiful."
249. *Gerbata* "their end," i. e. the last of them, viz. after the others have died or have been stolen.
250. *Gerāna* "her bracelet," i. e. the cow has a spot of different colour around the knee.
251. *Garanday* "staying by herself."
252. *Garwa* "he-antilope" (Strepsiceros capensis), i. e. having long horns, whereas *Nalat* (above No. 116) refers to the colour.
253. *Gerǵennät* "pretty babe."
254. *Gargamät* "devourer."
255. *Gäsäs* "trailing," viz. the tail.
256. *Gōbāyit* "having a white back and black sides and shoulders."
257. *Gannēdāy* "drawing the limit," cf. the personal name 233; i. e. the cow is the protecting line of the others.
258. *Gedgeddät* "species of a small beetle," i. e. black.
259. *Gedgeddāy*, the same.
260. *Gaṣ-kēma* "Pleiads face," i. e. having a blaze on the forehead.
261. *Ṭabaš* "coming suddenly."
262. *Ċarēmät* "slit-eared."
263. *Ċūremet*, the same.
264. *Ṣāma* "reward;" cf. the personal name No. 563.
265. *Ṣembel* "wedding present," cf. above p. 141.
266. *Ṣamaṣṣem* "dense forest."
267. *Ṣenūbel* "having white stripes."
268. *Ṣerāy* "not nourished by her own mother," cf. personal name No. 217a.
269. *Falanǵaǵ* "peevish."
270. *Ferē-ṣaber* "aloe-blossom," i. e. yellowish-red.
271. *Fōra* "their garment," i. e. of her family.

272. *Faras* "horse," i. e. good runner.
273. *Ferāš* "carpet," i. e. red, since carpets are generally red.
274. *Fer^{c}īt* "fearless."
275. *Far^{c}ūn* "mild, clement," i. e. giving milk without having a calf.
276. *Faraǵa* "her release."
277. *Fōqāy* "shoulder," i. e. having a shoulder of different colour.
278. *Fakkat* (cf. personal name No. 958) here either "necklace," or "she opened" viz. her womb.
279. *Fazāzīt* "staring, large-eyed."

101. P. 188.

THE MAKING OF BEVERAGES IN THE TIGRĒ COUNTRY.

1. The "burying" or "mixing" of mead.

The mead is made of honey, in this way. They put water into a large jar until it is nearly full. Then they stir honey with it until the water becomes thoroughly sweet and a little thick. They also dig out the roots of the *ṣaddō* tree, [1]) bark them and dry the bark, and [the latter] is kept in a pile in the house. Of the bark they grind a large handful or two handfuls; and this is mixed with the honey-water in the jar. And a quantity of sprouting dura grains, [2]) corresponding to a third of the *ṣaddō*, are pounded into two pieces each and [then] also mixed with the honey-water in the jar. Thereupon they cover the jar with its honey-water and wrap it up well; and they paste mud around it or clay, viz. clay that is made soft with water. And they bury it

1) *Rhamnus Deflersii* or *Rhamnus Staddo.*
2) These grains are made to sprout by being laid in water.

near the fire-place; or else they put it in some [other] place and cover it well with pieces of cloth in order that it may become warm. After this, some open the jar of the mead after four days. And they strain the mead into another jar, and then it is drunk. Now this [mead] does not intoxicate: it is for daily use. But if they make the mead for some occasion for which they invite many people, [then,] in order that the mead be strong, and that the people do not drink too much at their expense, [1]) that it suffice for all, and that it may intoxicate, they leave the mead seven days without uncovering it. And on the seventh day they uncover it, and it is strained. And this mead is strong.

If they do not find the *ʿaddō* for the mead, they dry
P. 189. instead of it leaves of the *gīšō* [2]) tree and take a quantity somewhat larger than that of the *ʿaddō*. But they pulverize the *gīšō* leaves to a certain degree and put them [in the honey-water]. Now the making of the mead, with the exception of the sprouting grains, is all done by men. But sometimes also women that are clever make it. Most of it is drunk by men.

2. The making or the brewing of beer.

They make the beer of dura and of barley; mostly, however, of dura. In the Tigriña country, on the other hand, they make it mostly of *dāgūs*. [3]) When the women intend to make beer, they put dura or barley, according to what they think [of making], unground in the water in some vessel. And when it has softened, they take the grains from the water [and put them] into another vessel. And they spread

1) Literally: away from them.
2) *Rhamnus prinoïdes* l'Her.
3) *Eleusine* in different species.

the leaves of the *gele*^{c} [1]) over the grains; then they put stones over them. And these [grains] begin to sprout after three days. And they dry the grains in the sun. And they grind coarsely as much dura as they intend to make beer; then they soak it in water in a jar. And when it has become salty, they grind it a second time. Thereupon it is baked, being stirred. Now they take a quantity of sprouting grains corresponding to a quarter or a fifth of the baked dough and pulverize them. And they sprinkle water on this and on the dough and knead them together. And they put it by lumps into the jar in which they brew it. They cover the jar well up and after a week they uncover it and strain it into another jar in water. It is covered again for half a day until it is ready, and after this it is drunk. But if they want it to become *māsa*, they put honey into the sifted beer until it becomes sweet. Then it stays covered up for half a day, and after that it is drunk. All the making of the P. 190. beer is done by women; but most of it is drunk by men.

102.

THE MAKING OF UNLEAVENED BREAD IN THE TIGRĒ COUNTRY.

Every man when he goes on a journey or when he wishes to go to a place of ploughing where there is no village, or the people who stay out with the pasturing cattle that are without milk, when they set out together from their village, take flour of wheat or of barley or of dura as their provisions; and also a water-skin that they may drink from it. Then when they come to the place where there is

---

1) *Ricinus communis*.

no village, they place branches together in a circle [like the spokes of a wheel] and kindle a fire, and pile much wood upon it, in order that it may char. And they put a stone about as large as one's fist into the fire. But if there are many people they take more stones: every stone is for one [loaf of] bread. One [loaf of] bread is enough for one man as his midday-meal, or his evening-meal. And the baker goes to a rock with a smooth hollow surface taking water and flour with him. But the place is near the fire. He washes the hollow place on the rock well with water, and he washes also his hands. And of the flour he kneads as much as he thinks [of using], with water; and if there is no salt mixed with the flour, he pulverizes salt and strews it on it: but somebody else drips the water for him. But, if there is no good rock for the kneading, he kneads it on a clean leather-apron, or on a clean sheep-skin or again on a new canvass-bag. Often, however, the people who stay on the sleeping place of the field or with the cattle that are
P. 191. without milk cut a kneading plate of wood, and this is called *gabbāra*; or they even knead in a wooden bowl. And after he has kneaded, a friend of his measures [the dough] for the loaves, or the kneader himself measures it. The measuring is done in this way: he divides the kneaded dough into round lumps; then he places the lower ends of his two palms together and takes the lump of dough between his two palms, and over the dough he makes his two middle-fingers touch each other, without pressing the dough. Doing the same to all loaves he measures them. And the man who bakes the bread takes each loaf that has been measured off and makes a hole in the middle of it, fetches a stone of those put in the fire and places it in the hole; then he closes up the opening of the hole (Fig. 13). And he takes some

Fig. 13. "Making of Unleavened Bread" (p. 230).

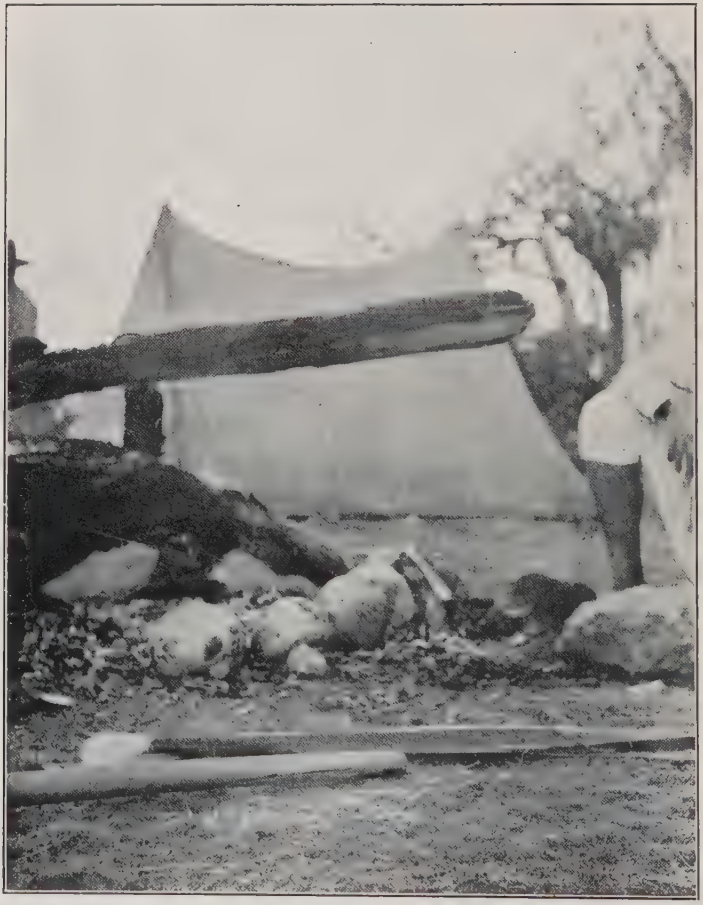


Fig. 14. "Baking of Unleavened Bread in the Ashes" (p. 231).

charcoal out of the fire next to the flame and puts the loaf that is in his hand into it. Then he turns it around on all sides. Doing the same to every loaf he bakes them (Fig. 14).

But they leave over a little of every loaf pinching it off while they measure it. Then, when the measuring of the loaves is done, they put together the pieces of dough which they have pinched off and left over of every one, and knead them. Thereupon they make the piece of dough flat like the palm of the hand or like a tongue and bake it on the charcoal. And this is called *sellāsē* [1]) or *Šēk ʾIyōb*. And when all is baked, they give the *sellāsē* to the leader of the party and saying: "Triune Trinity, at home a protector, abroad a friend be unto us, *Šēk ʾIyōb*!" he breaks the *Šēk ʾIyōb* into as many equal pieces as there are men in the party. And he gives [them] to somebody who passes [them] on. And the one who passes [them] on receives them with both hands. From his hands he gives everybody his piece be- P. 192. ginning with the breaker of the bread, and saying *sellāsē*. And every one that receives [it] says: "May the Trinity give us and give thee!" Finally also the man who passes [them] on eats his piece. When all have eaten this, one man passes to every one of them his loaf. And everybody breaks his own loaf saying: "Bread, bring bliss, [2]) be traded in load[s] [3]) and in bag[s]!" And when they begin to eat, the Moslem says "*Mesmella*", [4]) the Christian "*Besbēʾān*", [5]) and they put their hands on the food. And those who eat together sit near each other in a circle. And he who has milk,

1) I. e. "trinity."
2) Play upon the words bread (*berketta*) and bliss (*barakat*).
3) Literally "strap," used for tying loads on mules, asses and oxen.
4) For *bismillāh* "in the name of Allah!"
5) For *Besma ʾab* "in the name of the father."

chews it with milk; who has meat, with it. He who has butter, breaks [the loaf] in small pieces, softens it in it and eats. He who has nothing to eat with it, eats it dry. And if they are thirsty while eating, they say to somebody who is the youngest of all: "N. N., give us to drink being a man!", or: "N. N., may thy enemy be a messenger, [1]) give us to drink!" And taking the water-skin, he makes the round to all of them; he gives them to drink holding [the skin] for them. Then every one of them gives a small piece of his loaf to the water-bringer. And this small piece is called the *fessōtät* of the water-bringer; — for it is of the same size as a *fessōtät*, i. e. piece of dried meat. — When they have eaten and have done with it, every one of them says: "Praise be unto God! Make it to be healing and light for us! Let us eat and drink together! And after thou hast given us this, do not keep from us [thy gifts in] the future!" Or they say: "Praise be unto God! Make [us] find it and do not withhold it [from us]! Let us eat and drink from plenty!" This is the use of unleavened bread all the time.

P. 193.

103.

THE YEARS AND THE TIME WHICH THE BĒT-ʾABRĔHĒ KNOW.

In the country of the Mänsa[c] Bēt-ʾAbrĕhē they know the years and the periods in which some great wonders and signs have happened. Or rather they tell about the times at which those happened, and they reckon the birth of their children according to them. Also they reckon the birth of their children from the death of a well known man or from

1) This is to prevent him from saying: "I do not wish to be a messenger."

[the times of] their robbing or their being robbed. Now the great years that are very well known and about which they tell much are the following.

1. The "year of stagnations."

In the "year of stagnations" rain disappeared from the earth, and famine came over men and over beasts. And they fed the animals with leaves stripping the trees. And when the leaves were burned they went with all their animals to the lowlands near the sea; and there they found locusts for them and fed them on them. And the milk of the animals resembled the colour of the locusts. And those that were born in this year have died as old people long ago, they say.

2. The year of the first ʾŌbē [1844].

When Däğāč ʾŌbē [1]) had begun to reign he made a robbing excursion against the country of the Bēt-ʾAbrĕhē and the Bogos. At first Däğāč ʾObē had said to the Bēt-ʾAbrĕhē: "Give me tribute." But the Bēt-ʾAbrĕhē had not known of tribute up to that time; thus, they refused [it] to him. And for this reason he made a raid upon them. The flocks fled from him, he found little, but he killed many people. Those P. 194. that were born in this year have died as old people not long ago.

3. The year of Deggē-Tasasa or of the second ʾŌbē [1849].

Däğāč ʾŌbē made a second time a raid upon the Bēt-ʾAbrĕhē, when their village was in Tasasa. [2]) And he took many animals from them. And those that were born in this year are living yet approaching old age.

---

1) I. e. Däğāč Ubiē who reigned in Northern Abyssinia about the middle of the 19th century and who was vanquished by King Theodore in the year 1855.

2) I. e. between Gäläb and Läba.

4. The time of Emperor Theodore. [1])

5. The year of the small-pox.

Even before that year they had known the small-pox, but up to that year it had not come in all its strength. And in that year there died of the Bēt-ʾAbrĕhē about seven hundred people, old and young. And they vaccinated the people from the matter of each other. Those that were born in this year, are living in the prime of life.

6. The year of the denial.

In this year there was a great denial. At that time there was the malaria in the country of the Bēt-ʾAbrĕhē, and many people died of it. And the denial was about death: for the old people buried the youths. [2]) Those that were born in it are living as young men.

7. The year of the pulmonary disease.

The Bēt-ʾAbrĕhē had not known cattle-diseases up to that time. And in that year a pulmonary disease came over their
P. 195. cattle: every cow began to cough and died after a short sickness. And when they skinned her they found that her lung was swollen and that there was in her abdominal cavity something spun like a spider-web. And they called the disease *sambuʾ* (lung). They vaccinated the cattle from the blood of each other. And this year of the pulmonary disease is known in all the Tigrē country. And only one or the other cow escaped from the disease. Those that were born in this year are also living as young men.

---

1) I. e. 1855—1868.

2) The youths denied their duty toward the old people: the opposite of what ought to have happened.

8. The time of Emperor John and of Rās Alūla. [1])

9. The year of the earth-quake.

In this year there was an earth-quake in the whole Tigrē-country. About noon-time the earth was torn asunder and trembled much; and on the mountains fires were kindled. [2]) And many large bowlders that are now in the plain fell down from the mountains at that time, they say. And by the[se] stones that fell down some people were wounded in the country of the Mänsaᶜ Bēt-ʾAbrĕhē. And in the clefts of the earth also fire was seen, they say. And there are [people] who have seen a cow swallowed by the earth. And the earth-quake stopped after a short while. And also the fires were soon exstinguished. Even those that were born in that year are living as young men. And this time is very well known.

10. The year of Wad-Qedrāš.

In this year the Bēt-ʾAbrĕhē quarrelled among themselves, and they were divided into three factions. Now Wad-Qedrāš was a follower of the party of Kantēbāy Beʾemnät. And he insulted a man calling him "sorcerer" without any reason. And the man that had been insulted had Wad-Qedrāš killed P. 196. for this word. [3]) But afterwards he payed the weregelt and gave also "house and cattle" [4]) to the son of the dead.

11. The year of Gerdefān.

Gerdefān was a man of the ᶜAd Taklēs. And the Bēt-ʾAbrĕhē made a raid upon his flocks and killed him there. And they came with his cattle and divided it.

---

1) I. e. about 1870—1890. Emperor John died in 1889, Ras Alūla in 1898.
2) A proof that there are volcanoes in Abyssinia.
3) Literally "lip."
4) I. e. he married his daughter to him without pay and gave her a dowry.

12. The year of ʾAzzāzī.

The Bēt-ʾAbrĕhē were once split into parties. And ʾAzzāzī, the son of Hebtēs, sided with the one party. And when the two parties fought, ʾAzzāzī killed a prominent man of the other party, and afterwards he died there also. Those that were born in this year are living as youths.

13. The time of Egyptian rule or the time of Mestenǵer-Bāša. [1])

14. The year of the Turks and the Amhara.

In this year the Turks fought with Emperor John at Geraᶜ (Gura) and at Ḳesād-ᶜEqqa, and Emperor John was victorious. [2])

15. The year of the murrain.

In this year a disease came over the cattle. And it made them sick: it made their hair look singed, their ears hang down, their eyes water, and their mouths drivel. Finally they died of it. And that was the end of their abundance of cattle. And because it did not leave over [anything], they called it *gelḥāy*, i. e. the shaved (bald) one.

16. The year of ʾEntī-ṣ̌ĕwū. [3])

P. 197.

104.

THE TABOOS OR FORBIDDEN [FOOD] OF THE TIGRĒ PEOPLE.

Each family has a taboo of its own. And a man who eats his taboo grows warts on his body, or his teeth fall out, or he grows blind, or some part of his [body] is crippled,

1) I. e. Munzinger Pasha: the time is about 1870—1880.

2) I. e. the war between the Egyptians and Emperor John in 1876.

3) I. e. 1896; the battle of Adua is meant. General Baratieri moved from Entiscio to Adua.

they say. But if a man has eaten his taboo without knowing it and afterwards when he has eaten notices it, he is purified with the *ṣaḥat*.[1]) And everybody takes great care not to eat the taboo of his family and not to look at it nor to touch it. And these are the names of all that they taboo.

There are people that do not look at the heart [of animals] nor at the hare nor eat them.

There are people that taboo the dwarf-antilope and do not look at it nor eat it.

There are people again that taboo the *Trigonella foenum graecum* and do not put it in the sauce with butter and milk nor touch it.

Others again taboo the tongue and do not eat it.

Some do not eat the lung; they taboo it.

Some do not touch the bladder.

Some taboo the unborn calf[2]) and do not eat it nor look at it.

Some taboo the skin of the sausage, but they eat the stuffing.

And their daughters swear by it; they say [for instance] "That I do not such and such, be it my dwarf-antilope," or the like.

The taboo of the Ḥedārab.

They taboo the hare and the heart. The reason why they taboo the hare is the following, they say. The ancestor of this tribe was staying with his family at Tāblengī. And while he was sitting on his council-place a hare pursued by P. 198.
a wild animal came to him and sat on his lap and kept silent. When the wild animal saw the man, it went back and left the hare.[3]) And when the wild animal had gone,

1) I. e. probably *Terminalia Brownei* Fres.

2) Viz. if a cow very near her time is killed.

3) Literally "it went back from after it."

the man took the hare down from his lap. And he said: "After thou hast become my client, be thou a taboo for me and for my offspring!" And for this reason all his tribe tabooed the hare up to now, and do not look at it nor eat it.

The taboo of the Regbāt.

The Regbāt, on the other hand, taboo the tongue and do not eat it. The reason why they taboo it is the following. The ancestor of this tribe had agreed with somebody about some matter. But afterwards his friend changed his word [1]) against him. And he said to the tongue: "Be thou forbidden unto me and unto my offspring!" And now his offspring taboos for this reason the tongue until this day.

[*The difference*] *between Christians and Moslems in* [*Northern*] *Abyssinia.*

What the Christians and Mohammedans in Abyssinia do in order to distinguish their religion from each other is the following. The Christians tie the *maʿatab* (i. e. a cord of dark-blue silk) around their neck and pray towards the south [2]) and turned in this direction they kill the animals whose meat they eat. Moreover they do not eat the meat of animals which the Moslems have killed, nor do they eat camels or drink their milk nor eat locusts. The Moslems, however, tie a rosary around their neck and turned towards the north [3]) they perform the *salāt* (i. e. ritual prayer). And they kill the animals whose meat they eat placing them

1) Literally "the lip."

2) This may perhaps be ancient tradition; cf. the Egyptian direction of orientation. But it is more likely that they chose the southern direction a) because Aksum, the Sacred City, lies to the south of them, and b) because it is the opposite of the Mohammedan direction.

3) Because Mekka lies to the north of them.

on the side in a northerly direction; moreover they do not eat the meat of the wild-boar or of the pig. But rather the important reason for which they differ from each other is (on account of) Christ and Mohammed.

Domestic animals whose meat the people in Abyssinia eat. P. 199.

Cattle; sheep; goats; chickens. — Camels are eaten only by the Moslems —.

(The eatable) wild animals whose meat they eat are the following.

— Elephant and giraffe are eaten only by the Moslems —. Buffalo; beisa; kudoo; Soemmering antilope; gazelle; wild goat; — in the Tigriña country also the antilope called *denkuᵉlā* —; madoqua antilope; klipspringer; dwarf-antilope. — The hare is eaten only by the Moslems. — Wild boar and pig are eaten only by those Christians that do not fast —.

Of those that fly on their wings they eat the following.

Guinea-fowl; partridge; quail; doves; *šekurrūk* [a species of dove]. — Locusts are eaten only by the Moslems —.

The animals that are in the water which they eat.

Only the fish.

Food which they taboo.

Brain; blood; carcasses; fresh butter; food of which dogs or cats have eaten.

Domestic animals whose meat they do not eat.

Horse; mule; donkey; dog; cat.

(Not eatable) wild animals whose meat they do not eat.

Rhinoceros; lion; lynx; hyaena; leopard; wild cat; the "corpse-digger;" wolf; jackal; *bayḥōt* [a species of fox or

jackal]; baboon; guenon; hyrax; squirrel; mungoose [*herpestes gracilis*]; mouse; turtle; *gereš* [a reptile, perhaps the land monitor]; serpents.

P. 200. *Of those that fly on their wings they do not eat* [*the following*].

Eagle; horn-raven; ostrich; owl; white kite; falcon; hawk; raven; owl; stork; *dōb* [kind of magpie?]; *ʾabbekīkī* [lapwing?]; *kettū*; [1]) *ʿeqōd*; [1]) *ʾambalät*; [1]) "cattle-bird" (a kind of wagtail); *qamar*; [1]) *ṣenraᶜ*; [1]) *wās*; [1]) *ʿīsa*; [1]) *ʾessīćē ʾem-kaleb*; [1]) [2]) *ṭalleq*; [1]) *yōrär*; [1]) bat; *ʿēduwān*; [1]) *sabāsābō*; [1]) *masmērāyē middarrara*; [1]) [3]) *šūkšūk*; [1]) [4]) *bala* [1]) *meḳīw* [1]) and all the like.

Of the animals that are in the water they do not eat [*the following*].

Crocodile; water-fowl; frog; crab.

105.

THE GREETING OF THE TIGRĒ PEOPLE, CHIEFLY OF THE PEOPLE OF THE NORTH.

The greeting which a man says when he comes from a long journey to another village or to some people that are sitting, and what they answer him.

The stranger says: "Peace be unto you!"

The people of the village say: "Unto you also be peace! From where [art thou]?"

A: "I am originally from my village, and now I come from this [place which lies] behind us."

B: "What do you report to us?"

A: "Nothing but good [things]."

---

1) Small birds which I cannot determine zoologically; some of them seem to be finches or sparrows. Descriptions of them as to size, colour and other peculiarities will be given in the dictionary.

2) Cf. above p. 83. 3) Cf. above p. 84. 4) Cf. above p. 83.

B: "May the good [things] be plenty, if God wills! What is reported about the land from which you come?"

A: "There is no trouble at all."

B: "What do you see and hear from [other] sides?"

A: "Only good things. There is nothing that troubles the others. And what do you report unto us?"

B: "All is well: there is no calamity."

A: "Wat news do you see and hear?"

B: "Good [things] and peace only.

And are the land from which you have come and its people and its property in good state?" P. 201.

A: "There is nothing better than they."

B: "Are you well yourself?"

A: "May we see their (i. e. your) well-being! You, are you well [yourselves]?"

B: "Praise be to God! May we see your well-being! Are you in good health?"

A: "May we see your good health! Are you well?"

B: "May we see your well-being! Are you the same?"

A: "We thank and praise Him. Yourselves, what are you like?"

B: "We thank God. Is your family well?"

A: "There is nothing better than they. May He add to their well-being! Are your property and your people in good state?"

B: "There is no harm at all. What are young and old like?"

A: "All is well, we thank God."

B: "When have you left your country?"

A: "It is now our third [day]."

The greeting chiefly in the Mänsa[c] country [partly] following the *Sillabario della lingua Tigrè*, (p. 72).

A: "Hast thou passed the day well?"

B: "May thy day be well! Welcome to thee!"

A: "Mayest thou stay well!"

B: "From where art thou?"

A: "I am from Kärän."

B: "What doest thou tell?"

A: "Nothing but good [things]."

B: "May the good [things] be plenty, if God wills! Art thou well?"

A: "May I see thy well-being!"

B: "Art thou in good health?"

A: "Praise be to God, I am well."

B: "How are thy family and thy property?"

A: "Praise be to God, they are all well. How is it with thee?" [1])

B: "I have no trouble at all, praise be to God! Art thou also well?"

A: "I have nothing to complain of. May I see thy well-being!"

B: "Is all well there from where thou hast come?"

P.202. A: "All is well."

B: "May it be more so, if God wills! What doest thou tell? What doest thou see and hear from [other] sides? What news is told in the country?"

A: "Nothing but good things."

B: "May they give thee good things! Does it rain in the ʿAnsabā country and are the crops growing [well]?"

A: "It is raining, and there is nothing better than its crops. May He make it continue to be well!"

B: "Say, Father of ʿEmar, what is the news about the government?"

A: "It has said: 'Do not harm the trees!' Everything else is well; there is nothing [bad] that I have heard."

---

1) Literally: "thou, what art thou like?"

106.

OF THE KEEPING OF FESTIVALS OF THE MÄNSA^{c} BĒT-$^{\flat}$ABRĔHĒ.

They used to celebrate the festivals in the time of old; some of them they know and keep in honour up to this time. On the day of the festival they rest from the work on the fields and at home. And on some of them even their women do not do the house work. This is kept by Moslems and Christians together, although now it is dying out gradually. The festivals which they know and keep are the following: the two sabbaths; Christmas; the festival of circumcision; the festival of baptism; Palm-Sunday; Easter; the festival of Mary; the festival of St. John; the festival of Stephanos; the festival of the cross; the festival of St. Michael of the autumn and of the summer. And besides these they celebrate all [the days] of which they hear from the Convent of Dabre-Sīna that they are festivals. Excepting the two sabbaths, the priest rings the phonoliths on the evenings before the other festivals. At Easter and on the festival of St. John, in the evening in which the festival begins, the musicians stand, playing the flutes, in front of every house P. 203. and praise the master of the house by [singing about] his good qualities and about his family. And on the next morning the people of every house give a loaf to each of the musicians. — And on some of the festivals the Christians perform some ceremonies: they are the following. On Palm-Sunday every [member of the] family ties a piece of a palm-leaf around his wrist. At Easter, however, on the evening on which the festival begins, the girls sing, beating the drum and clapping their hands, thus [in two responding parties].

A: "It has come, it has come, our Easter, has come."

B: (the same).

A: "It has come, it has come, our Resurrection, has come."

B: (the same).

A: "And who has brought a beautiful maiden?"

B: "Hosanna, *medrīsō*." [1])

A: "And while they resemble the holy shrine —"

B: "They do not eat, nor do they drink."

A: "*Ahōyē*, say, fellow."

B: "Silk and of dignified countenance."

A: "*Ahōyē*, I am ʿ*ādō*." [2])

B: (the same).

Speaking thus they play for a week.

And in the evening before the festival they make candles ready. Thereupon, about midnight, all the family rises: then every male member of it seizes a candle. And having lit the candle they stay outside until it is burned out and they say: "O Lord, have mercy upon us, Christ!" Afterwards they pray for blessing with the words: "Oh God, make it to be a festival of our good fortune and of our well-being!
P. 204. Let us have another threshing-floor and another year, if thou wilt! Mayest thou come and may we stay!" Thereupon they lie down and pass the night. Early the next morning they bathe their whole body. And this is called 'the water of the festival.' Furthermore they kill goats on that day and give beer to drink.

On the festival of St. John, in the eve of it, after sunset, each male [member of the family] kindles three sticks of euphorbia wood and throws the burning billets one after the

1) The origin of this expression is not certain; it may be derived from *darsa* to sing.

2) This is the name of the young girls during the Easter festival.

other down in the field. And the boys play in the eve seizing pieces of euphorbia wood or of *qēčam*. [1]) And early the next morning they bathe in the 'water of the festival' and pray for blessing. And they kill goats and give beer to drink; and this is the 'festival of the year.' [2]) On the festival of the cross [3]) the boys play the same as they do on the festival of St. John. — Now before the festival of St. John there are 5 or 6 days epagomenes. In these days they do not move from their halting place, nor do they drive their cattle about; they do not make the cattle urinate into a vessel, [4]) and they do not churn their milk, but drink it sweet, and they do not send it away. And in these days they do not look either on their fields, lest they be burned [by the sun and be lost] for them. Thereupon when these days are over they purify their cows [with holy water], and on the day of their purification they milk them "for the church" and give [the milk] to the priest. This they used always to do in the time of old; and even now they keep some of these [practices].

On the festivals of St. Michael, in the autumn and in the summer, they do the following. They leaven a dough and wait [until it is baked, putting it in a clay vessel and covering it with leaves, on which they place the charcoal]: on the day of the festival of St. Michael, early in the morning, they make of the leaven a 'thick loaf of the leaves' for each male. And every one of them touches with P. 205. the loaf his two elbows and his two knees; then he holds it also against his forehead, kisses it, breaks it over his right

1) *Leucas Neuflizeana*, Comb.
2) I. e. new-year, 1st day of Maskarram (11th of September).
3) On the 27th of September.
4) The urine of cattle is used in tanning.

knee and eats it. These leaves are called *marawīt*; [1]) they make them on the festival of St. Michael in the autumn and in the summer.

107.

OF THE RITE OF SACRIFICE IN THE TIGRĒ COUNTRY.

When they see the dead — or the people of below — in a dream and when the dead try to take the man to whom they appear with them, or tell him to go with them, — then, the man that has had such a dream offers a sacrifice that it may free him from the people of below. Or at the time of a disease, or even when sudden deaths [by lightning or epidemic] take place, or when God frees them from some danger; or, again, when their sins have become numerous, — whenever they think the time fit, they offer a sacrifice, be it of animals or of corn. Of the animals they sacrifice goats or sheep, chiefly the males of them, or also a cow or an ox. The family that sacrifices, i. e. its males, gather in front of the house, and they place the animal which they sacrifice on the ground according to [the laws of] their religion. And if some member of the family is not at home, [another member] holds [his] stick for him. And the father of the family kills the sacrifice with a curved knife, and his sons, standing at his right and at his left, seize the sacrifice. Then all of them go beyond the sacrifice [a little] farther away. But during the killing they say: "Be a sacrifice for our property and our people!" Thereupon when they have
P. 206. returned, they skin [the animal] which they have killed. And when it is cooked, they eat by themselves and give

1) Plural of *mārwa*.

also some to their neighbours. But if they are many people, and if they sacrifice a cow or an ox, they divide the meat while it is raw and each one of them cooks it in his house.

And the stick which they hold for him who was not with them is hung up on the roof without having touched the ground. And afterwards when the man for whom they have held it comes they let him take it.

The sacrifice of corn is [offered] in the same way: they make a thick loaf of unleavened bread and sacrifice it, i.e. they cut it with a curved knife.

The sacrifice is generally offered at the time at which they think that their sins have become numerous. And they say that the sin passes on to the sacrifice. Moslems and Christians sacrifice in the same way, all of them.

108.

OF THE CUSTOMS AND RITES [OBSERVED] BY THE TIGRÉ PEOPLE FROM [THE TIME OF] DISEASE UNTIL BURIAL.

First Chapter.

The visit to the sick person. A person falls sick on account of some disease. Now, if the disease lasts for several days, they say: "He is dying" or "his body is killing him." And when his relatives have heard of his disease, they come to visit him, men and women; even those that do not belong to the family visit him to fulfil the duty of custom. And when they have entered the house of the sick person, they say to the sick one: "Oh N. N., may God have mercy upon thee! How art thou? What has happened to thee?" And the sick person, if he is able to speak, says to each of them: "Mayest thou not meet with any evil!" Thereupon P. 207.

he tells them what has happened to him. But if the sick cannot speak having become worse, his nurse tells how and when he has been caught [by the disease] and how he is at present. And the visitors offer consolation saying: "There is no harm. The one who does not fall sick is the Devil, and the one who does not die is God. Many are relieved after having been in such distress. Do not be troubled!" And they feel his body and say: "He is fevered; may God have mercy upon him." Thereupon the visitors tell [of their experience]: "I was sick in such and such a way, and I have become well by such and such a remedy. And when N. N. was sick, they made such and such a remedy for him and he recovered." And they say to the family of the sick person: "Make such and such a remedy for him." And whatever remedy they know they bring to them. Finally the visitors say at their departure: "N. N., good-bye; we have left good health for thee." And the sick person or his nurse says: "Fare ye well! Amen, if God wills." Now the family of the sick treat him with the remedies which they know themselves and which the people have told them; they sacrifice [also] for him a young goat, or a lamb, or a bullock, or a kid, or a thick loaf of dura bread. Or, again, they move around his head a kid or a chicken or *semfa*' [1]) and corn, chiefly for him whom the people of below have seized. And they fumigate him by [burning] roots and leaves. Moreover they look at the hair of his cattle, and they kill that one of them which has bad hair. They do not leave the sick one alone by himself. Under his bed they stick some piece of iron in the ground.[2]) When the sick is not cured by all this, and when he

1) Lepidium sativum; cf. above p. 104.

2) I. e. a knife, or a needle, or a point of a lance, in order to protect him against the demons.

is near death, it is said of him: "N. N. is weak." And they who hear this say: "May He open (or, untie) the string of [his] shroud for him!" Then they send to his sons or his brothers and sisters and those that are closely related to P. 208. him and they say to them: "N. N. is weak. Do not miss being present [1]) at [the last words of] his mouth or his throes!" And they all come and bring also the cattle for his funeral sacrifice near. And they make ready the cloth for his shroud and put it in another house lest the sick see it. Then the close relatives of the sick man stay alone with him, whereas the other people leave him. And they say: "N. N., now declare thy will; what is owed to thee and what doest thou owe? Nobody dies by speaking his will. If thou art cured, may He preserve thee thy soul; and if thou diest, it is the way that everybody goes." And the sick man says: "This is true," and declares his will, and he tells them of the money which is owed to him and which he owes. Moreover he speaks his will to them about his vengeance that they may fulfil it; but he says also: "The people of N. N. claim vengeance from us; beware of them!" But chiefly in order that he may have his own vengeance fulfilled or that they finish what he intended to do and that they make his *gān* [2]) rest, he grasps their hands. And they say to him: "Do not worry about this; it is upon us!" And he divides his property saying: "This is for N. N., and this is for N. N." Now if there is no secret in his will, and if what is owed to him is money, he declares his will about it before witnesses. Then he declares his will about his tomb saying: "Place me at the higher end of my field or at the side of the tomb of N. N." And they dig his grave at the

1) Literally "skip." 2) See below, Chap. 112.

place which he has named, and they put a tree-trunk into it until he dies. And later on, if the sick man is cured, they bury the trunk in it. As long as the sick man is as weak as this, many people watch him, and at night they make a fire on the floor and talk and tell tales, without sleeping. And the people who are experts measure the waning of his soul by [feeling] his pulse. [1])

P. 209.

Second Chapter.

As soon as his soul has departed they place the shroud upon him. At that time one of his close relatives attends to the corpse: he closes his eyes and his mouth, he stretches both his arms and places his hands on his abdomen and extends his legs. After he has thus attended to him — a women, however, is attended to by a woman —, and if the dead man was the owner of a drum, they beat it for him first of all. And the musicians play flutes and praise him for his good qualities. After this the women begin the wailing and throw themselves down upon the ground. And the female close relatives of the dead man tear their hair, take off their trinkets and dress in rags. Furthermore, the wife of the dead man takes off her head-band, her nose-ring and her ear-rings. And in the house of the dead they tear out the curtains and pull down the bedstead. And they send a howler everywhere. And when the howler has reached the village to which they sent him, he shouts *yēwṵ́*. And the people of the village shout at him: "What has happened to thee?" He answers: "N. N. son of N. N. has died!" And all people come together.

Thereupon some of the people go to the place of the grave and make it ready — when there is no grave yet,

1) Literally "veins."

they dig it —; and they pile up large flat stones and other stones. Some, however, stay with the body. The people [continue to] pile up stones until the body has been put into the grave. They do not carry two stones at a time, lest the family of the dead be cut down in twos. And the women lament in front of and in the house of the dead. Those who do not mourn weep covering up their faces. Furthermore, beating the drum in front of the house, they sing funeral songs and dance. Now the funeral songs differ with every dead person, according to his youth or strength, or wealth; or courage, or old age. But in the general lamen- P. 210.
tation the women shout *ʾauʾóy* or *ʾaffēʾóy* for a nobleman and *wūyí wūyí* for a bondsman. Funeral songs, chiefly of the Bēt-ʾAbrĕhē, are the following.

1.

For those who die young, a lamentable age.

a) 1 (The leaders): Yea, say something for him, ye mourners! /:/
   2 (The responders): [Of] the breaking of the young camel, ye mourners! /:/
b) 1: The young, young one, the young!
   2: The young, young camel, the young!
c) 1: The young, and young one, the young!
   2: The young, young camel of the dancing age!
d) 1: The boy of the resting-places in the field /:/
   2: And of dancing and of music. /:/
e) 1: He, whose scarf hung down on the ground /:/
   2: He whose sense of honour was high. /:/
f) 1: His ball, and his stick — /:/
   2: He at the age of the wooden lance! /:/
g) 1: *ʾAulēlē* say unto him, ye mourners — /:/
   2: Be it a rescue for him, ye mourners! /:/

h) 1: And a bridegroom of woe! /:/
2: And a willing [shrouder] covers him up. /:/
i) 1: We saw N. N. son of N. N. being broken.
2: May his foe be broken! But broken we saw him.

P. 211.

2.

For a brave man, again, they sing in this manner.

a) 1: Not fastidious is his sword: /:/
2: Three kinds of meat it eats. /:/
b) 1: Fresh cut meat and dried pieces /:/
2: And human flesh it eats. /:/
c) 1: A coat of mail — his dress: /:/
2: [Thus] he may make a raid. /:/
d) 1: Making shoes of untanned leather. [1]) /:/
2: He brings much booty down from the highlands. /:/

3.

What they sing at the funeral of a nobleman.

a) 1: From the top of Haygat [2]) /:/
2: Came down a heavy thunder. /:/
b) 1: Šeglī and Šabara /:/
2: And Karēr [3]) were settled. /:/
c) 1: A bowlder he, he leads Amhara /:/
2: He, having laid his many traps. /:/
d) 1: The hilt was shining brightly /:/
2: [Adorned] with its jewels. /:/
e) 1: The sky from one end to the other — /:/
2: [He was] its rope, its line, [and held it]. /:/

---

1) I. e. being in a hurry and going on a raid suddenly.
2) See above p. 101.
3) Large district of the northern Mänsa^{c} territory, of which Šeglī and Sabara are subdivisions.

4.

What they sing at the funeral of a chief.

a) 1: A mighty mount is fallen, /:/
2: Its hillocks are left over. /:/ P. 212.
b) 1: The town's head has been turned, /:/
2: Its eye has grown blind without disease. /:/ [1])
c) 1: The valley grew motley /:/
2: With treasures only. /:/ [2])
d) 1: Dagger and fetters /:/
2: Came out of his houses. /:/
e) 1: Always the taxes /:/
2: [Came] from his bondsmen. /:/
f) 1: Son of the man who drinks *dēwān* [3]) milk /:/
2: From all the animals [that are] here. /:/

5.

What they sing for old people.

a) 1: The manifold trouble /:/
2: Was taken off their necks. /:/
b) 1: Who knows him perhaps? /:/
2: His fellows know him. /:/
c) 1: He dashed against them, the dark-coloured lion /:/
2: And he killed amongst them at the gaps [of the wall]. /:/

6.

What they sing in a certain tribe. [4])

a) 1: Son of him who does not roam, /:/

---

1) Because the chief is dead.
2) I. e. the treasures of the chief are spread out.
3) I. e. the milk which the herdsmen must give as a tribute to a king or a chief when he passes them or when they pasture near his property.
4) I. e. the Ḥedārab living among the Mänsaᶜ.

2: Although [his] land be in distress. /:/

b) 1: Behold, they lead a caravan, /:/

P. 213. 2: They halt [there] with thy ancestor. /:/

c) 1: That caravan is halting, /:/

2: Its fires kindle [brightly]. /:/

d) 1: Son of him who broke the edict, /:/

2: Thy family settled in ʾAšᶜāb. /:/

This refers to an ancestor of the Ḥedārab who, when a herald came with an edict not to go down to the lowlands, paid the fine and went there with his people, whereas the others stayed at home in the highlands.

e) 1: At the lower end of thy village /:/

2: He [the chief] planted the flag. /:/

f) 1: Son of him who feeds the strangers [1]) /:/

2: [All] his pots are on the fire. /:/

g) 1: Mead and hydromel [2]) /:/

2: Are drunk in [many] a horn. /:/

7.

What they sing for bondsmen that have no known funeral-song.

a) 1: "My master!" said thy cows [that thou] /:/

2: [Givest them] their water and their rest. /:/

b) 1: Ready are the loads, /:/

2: The shepherd's boys are singing. /:/

In a) and b) it is said that all are ready and waiting for their master who is now no more.

c) 1: His heifers are [so] white and bright. /:/

2: His heifers pasture on the slope. /:/

d) 1: Along-side of their masters — /:/

2: Are they newcomer-bondsmen? /:/

---

1) Literally "the flock [of birds]", to which the people not belonging to the family are likened.

2) Literally: "*māsa* beverages," cf. above p. 229.

The meaning is, of course, that these bondsmen (*Tigrē*) are not newcomers, but have been a part of the tribe since the days of old.

8. P. 214.

What is sung for betrothed — or girls of marrigeable age —.

a) 1: O bride, say unto me: "I am safe, /:/
2: "I am in the sun [not in the shade of death]!" /:/
b) 1: From under the curtain, O thou mourner /:/
2: She wished [to go] out, woe to her, O thou mourner. /:/

One lamenting woman is addressing the other and says: "The poor girl was safe behind the curtain, but now she has gone out to the grave-yard."

c) 1: From the wide and narrow mats, O thou mourner /:/
2: She wished [to go to] soil and dust, O thou mourner /:/
d) 1: Like [those of] her mothers-in-law [1]) /:/
2: Her [dowry-] loads are heavy /:/
e) 1: The mirror shining bright, /:/
2: The wave may they not bury. /:/

I. e. the girl is likened to a bright mirror and to a wave glittering in the sunshine.

f) 1: Yea, say "rescue" for her, O ye mourners /:/
2: That some [help] come to her, O ye mourners /:/

9.

What is sung for the noble-women.

a) 1: A well in the midst of the village: /:/
2: The thirsty drink of it. [2]) /:/
b) 1: [As precious as] gold are her loads /:/
2: Like those of her mothers-in-law. [1]) /:/
c) 1: Since her grandmother's and mother's [time], O thou mourner /:/

1) Cf. above p. 151 under *ḥamāt*.
2) I. e. she was wealthy and liberal.

2: Black slave-girls have been serving her, O thou mourner. /:/

d) 1: Without kindling the fire, /:/

2: Her house fed thousands. /:/

I. e. food enough for thousands was always ready in her house.

P. 215. e) 1: The wife of the nobleman /:/

2: Is wealthy and causes no need. [1]) /:/

f) 1: Halt the boat! /:/

2: Who knows its riches? /:/

The woman is likened to a boat full of merchandise; therefore "halt her," viz. that she may not die!

10.

What is sung for the bondwomen.

a) 1: The wife of the rich bondman, /:/

2: She was spinning and weaving. /:/

b) 1: Her house refused to be moved: /:/

2: They cramped elephants' noses for her. /:/

I. e. she had so much furniture that at the time of moving from one camp to the other it was almost impossible to mount them on the pack-animals, and, therefore, they put rings in the noses of oxen that were as strong as elephants, in order to use them as pack-animals.

c) 1: Her fields of corn [2]) are behind her house. /:/

2: Her milch cows are in front of it. /:/

d) 1: Heavy is her store-room /:/

2: [With] her barley and her wheat. /:/

e) 1: Doors [3]) are in the back of her houses. /:/

2: Her butter-sieves are dripping. /:/

f) 1: When she visits her village, /:/

2: She [brings home and] divides black cattle. [4]) /:/

---

1) I. e. she added always to the wealth. 2) Literally "ear of corn."

3) I. e. through which she visits her neighbours.

4) I. e. which her relatives give her.

Now there are many different funeral songs besides these, and they are sung for each dead person about his own or his father's good qualities; but some of those that are generally sung are the ones which we have seen. Those of the women who know [the art] compose them and adapt them to the tunes. Then the women divide into two parties of which one leads and the other responds. And some rise P. 216. in the midst of their company and dance. And in this way they sing and dance to different tunes. And the musicians sitting near them play their tunes for them at intervals. In the Ḥabāb country the women who sing the funeral songs go around in the whole country with their kettle-drums until the time of wailing for the dead man is over, and they wail and sing always the funeral songs. But this is done only for some great person, and it is called *hebāl*.

The women that mourn wish to throw themselves on the ground and to tear their hair and also to strew dust on their heads all the time, and they do so; but the other women keep them back. And some relative of the dead man shaves his pubes and his [upper] lip; moreover, he undoes his hair [if it is dressed] and takes off the trinkets that are on his body. And he goes to fetch the 'water of the dead' in a skin from some waterplace; he fills it from a perennial water-place. From a mountain-gulley [that flows only in the rainy season] or from rain-water they do not take the 'water of the dead', lest the rain should perish with the dead person. The water-fetcher is a Christian for the body of a Christian, but for the body of a Moslem, a Moslem fetches the water. And for the body of a woman, a woman fetches the water, according to her religion. Thereupon when the water-fetcher has come back, the shrouder slides his hand into a small bag of cloth, washes the corpse with the 'water of the dead'

and rubs the whole body. Then he places the body in the shroud in the same position in which it was before. [1]) And he wraps the shroud around it from head to foot; but he tears off a piece which he leaves over. Then he sprinkles some
P. 217. spiced water on the body and also burns some frankincense near it on a dish of clay. And taking a needle the shrouder sews the shroud together. Then he tears the piece which he has left over into strips, and ties them over the shroud around the neck, the waist and the feet of the body. This is done lest the shroud be undone. Later on, however, when the body has been put into the grave they untie the strips. — The Moslems, however, make of the shroud drawers and shirt and turban for the dead and dress him therein —. The shroud for rich and prominent persons is made of fine linen; for the others they make it of any new white cloth. The shrouder of a man is a man, and that of a woman is a woman, and every one of them is [chosen] according to his religion. For the body of a betrothed youth, however, a bridal tabernacle is built as [they do] at the time of his wedding, [2]) and from this it goes forth. And they bring for the body a purple cloth from the house of the priest and place this over it as a cover. On the body of a Moslem, however, they place the dress which he wore in his life-time. Of the piece of the shroud which is left over, the wife of the dead makes a turban and ties [it around her head] every day until the time of mourning is finished. — The women of the family of the dead [make] of the piece which is left over, strips [which] they tie on their forehead up to the day of his funeral sacrifice; then they take it off —. When the men who have gone to the grave have finished it and have

1) Cf. above p. 250. 2) See above p. 128.

piled up the stones, some of them go to the village to fetch the body, and some of them stay at the grave. — If the digging of the grave is difficult for them, they say: "The dead man used to be a niggard" —. Then they place the P. 218. body on the bed; the children of the dead, however, are made to sit down behind the body in order that they may stay behind it [and not die]. And the bed on which they carry the body is turned upside down. And four men carry the body, one at each of the four [corners where the] legs of the bed [are]. And the priest, the musician and the chief conduct the body to the tomb. — With the Moslems a shekh leads instead of the priest —. And the musician plays his flute. And other men take turns with the pall-bearers. And many people walk behind the body. And women walk behind them beating the drum and shouting the general lamentation. Furthermore they burn frankincense on a dish which is borne by the priest. Also they take with them the water which is left over from the washing of the body. On the road they rest three times with the body, and this is called the 'notifying of the body;' for they say that the body says: "My house [has perished]!" Thereupon, when they have come with the body to the grave, the people who are sitting [there] rise and receive them. And they place the bed with the body on the ground. The women shouting the cry of lamentation stay at the side of the tomb until the body is buried. — If it is the body of a Moslem, the shekh acting as imam, while all the Moslems stand behind the body, says the 'prayer of the funeral.' Then they place the body near the edge of the grave, and some of the people — Christians [with a Christian], and Moslems with a Moslem — go down into the grave. Those who are above raise the body and hand it to them. The purple cloth or the dress which was on top of it

before, is taken from it and is held over the opening of the grave until the body is [laid in its hole and] covered with
P. 219. slabs. The body of a Christian is laid on its right side: the head facing west, and the face turned towards the south, and the feet facing east. And at the place where his head lies they put a small stone for him as a pillow. The body of a Moslem, however, is laid on its right side, the head facing east, the face north, and the feet facing west. Thereupon they close the [smaller] hole [within the grave] with the slabs of stone. And with the water which is left over from the washing of the body they mix some sand of the tomb, and with [this] dirt-mortar [the joints between] the slabs are filled. Then they take the dress or the purple cloth away and lay it [on the ground]. And they throw the sand back into the grave: but they take great care that a blade of fresh grass is not buried with the sand; this is, because they say that if fresh grass is buried with the sand, the dew will perish with the dead man. And they call the cows and bring them; and after they have led them around the grave three times, they seize one of them. This one is killed by the relatives of the dead man with a lance, [1]) according to the religion of the dead. And she is called 'the cow of the ants.' [2]) Thereupon each [member] of the family of the dead man shouts his war-cry over the tomb swinging his lance or his sword. And they say: "We shall take thy place and do more than that, if God wills it. We are still alive: the friend shall not be grieved, nor shall the foe rejoice!" After this the women sit down at the side of the tomb;

---

1) I. e. they cut the throat of the animal with the edge of the lance-head.

2) The origin of this name is uncertain. I was told that this name was chosen in order that the ants should not eat the body.

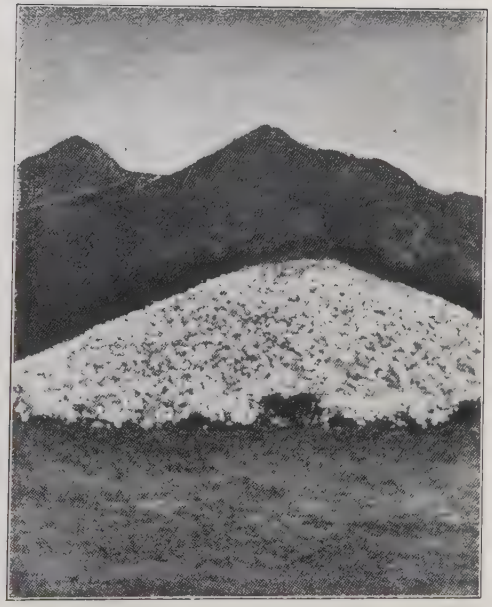


Fig. 15. "Tumulus-Tomb" of Kāmel wad Gabay at Gäläb (p. 261).

Fig. 16. "Village-Tomb" at Gäläb (p. 261).

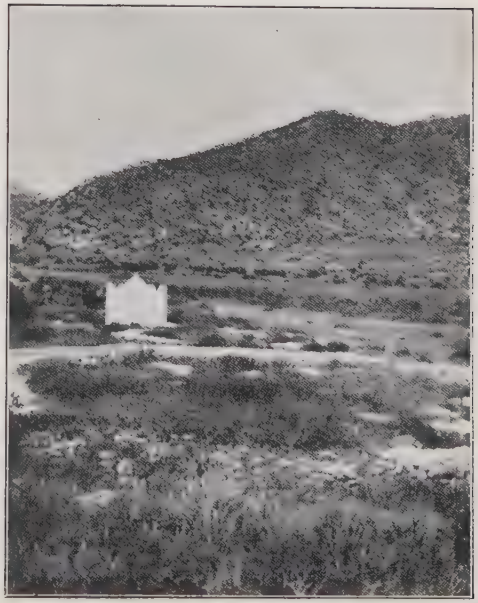


Fig. 17. "Village-Tomb" of Ġahād wad ʿAggaba and *Nōrēt* (Chalked Tomb) of Maḥammäd wad ʾĒlōs at Gäläb (p. 261).

Fig. 18. *Nōrät* of Šekkär wad ʿAbdalqāder at Gälab (p. 261).

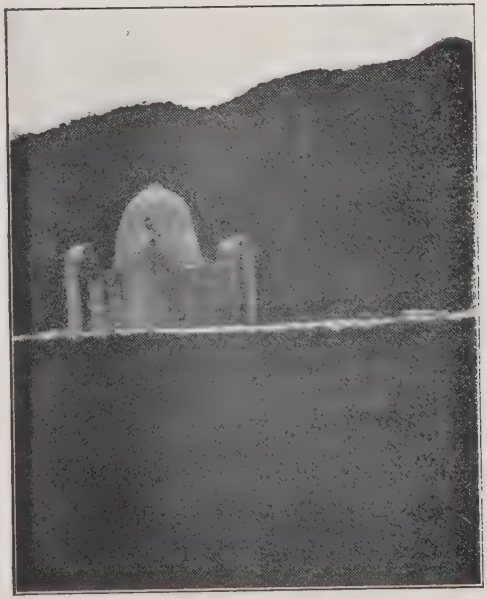


Fig. 19. *Nōrät* of Kantēbāy ʾEdrīs at Qeruḥ in Bēt-Šaḥaqan (p. 261).

and they weep and dance and sing funeral songs for the dead in all tunes. Then some men that are skilled pile stones up on the tomb in a circle and the others hand them on. But the chief, old persons, the priest or the shekh, the musicians and the husband of a woman with child do not bury: they sit near the tomb and converse. And any rela- P. 220.
tive of the dead man or anybody who exchanges presents with him calls his cows and comes [with them]: and he leads them around the tomb three times calling them with a shrill voice. Thereupon he cuts off the hind legs of one or two of them with the sword. — The three Maflas, however, tie red ribbons with shells around the necks of the cows of the dead man, and calling them with shrill voices they drive them to the slaughtering place of the cattle, and there the [cows] bellow. [1] — If it is the tomb of a prominent man or woman, they make a "pyramid-tomb" (Figs. 15, 22) [2] or a "village-tomb" [3] with its "bed" [4] (Figs. 16, 17). If he is not of the like, however, they make a "bed" for him in the precinct of some "village-tomb" or a "flat tomb." [5] — The Bēt-ʾAbrĕhē, again, used to place [the dead] formerly in the "Cave" of Haygat and to close it; and if they buried them near the church they made small tombs even for the great persons —. The people of the Samhar [6] and those near it, however, bury near the tomb of a great shekh in small tombs and call them all *ǵamᶜa*; [7] they do not kill many cattle either. — [Cf. also Figs. 18, 19.]

---

1) This is done in order that even the cows may be grieved and lament.
2) A pile of stones in the form of a round pyramid.
3) An enclosure formed by a stone hedge.
4) A pile of stones in the form of a sarcophagus.
5) A rectangular or circular pile of stones with a flat surface.
6) I. e. the region of Massaua. 7) I. e. gathering.

The meat [of the cows] which they have killed is partly left for the wake in the evening, partly it is cooked on the spot. — First of all, however, before it is boiled, the musician takes the hind part of te back, the man who cuts the uvula takes the middle back piece, the *Weqēn* man [1]) the heart, the priest the shoulder; and if it is a Moslem, the shekh takes the breast. — The cows are killed partly by a Moslem, partly by a Christian. And when the meat is cooked, it is cut into small pieces of equal size. Thereupon the distributers pass them to the people: they give two pieces to the chief and two pieces to his wife, and also to the former chief who has been deposed they give two pieces. Furthermore to the priest and to his wife two [pieces] each, and also to a
P. 221. mother of twins they give two. To the others, however, they give one piece at each round. Of the cows that are killed they do not break the bones that are generally broken, in order that the bones of the dead be not broken, i. e. they fear that the relatives [2]) of the dead might die. When the tomb is ready, pieces of quartz are put on it; if it is not ready they finish it the next day. But on the tomb of a man who has been killed by an iron [weapon] they do not put the quartz until they take revenge for him. On the tomb of an old woman or of a small boy they do not put the quartz, without a special reason. The tomb of a young man or a youth who has left his house to heirs [without having children of his own] is made motley, i. e. they put lines of black stones on top of the layer of quartz in four places. [3])

---

1) Cf. above p. 202, near the bottom.

2) The relatives are the "bones" of a man; cf. also my *Arabische Beduinenerzählungen*, p. 17, l. 16; Translation, p. 19.

3) I. e. four radii, which are not quite complete and do not join in the centre.

Furthermore the things of which the dead person was very fond, as e. g. the glass, the mead-bottle, his stick, his pillow — or, if it is a woman, her wooden box and her bag of palm leaves —, besides the dish of the frankincense and the spade, are broken on top of the tomb and left. With the tomb of a Moslem they make a small mihrab [1]) on the north side. And if they find them they plant large slabs around the "bed." — If the dead man was brave, they plant as many stones around his tomb as he has killed persons, and these are called "witnesses." — And they shake hands with [each] relative of the dead man and say to him: "Mayest thou fare better after this!" And he answers them: "May evil pass by you!" The bed on which the body has been taken out is made to be carried before the people and then to be brought in[to the house]; and after it has been purified with holy water it is put in its place. After this the people enter the village. And the women shouting the cry of lamentation enter after them. Thereupon some of them sit down with the wife of the deceased and console her. The others go to their houses. And each one of them [stops] beside her hedge saying: "Give me water!"; [then] she P. 222. sprinkles [it on] her face and enters her house. Also with the male relatives of the deceased some people remain to console them. On that day, in the evening, the women make a polenta in the house of the dead; then they make a sauce for it, take a little of it, dip it in the sauce and saying: "For N. N!" they throw [a little] three times towards the place of his bed. Thereupon the men eat the polenta which is made for a [dead] man, and the women eat that which is made for a [dead] woman. And this is called the

1) I. e. imitation of a niche of prayer.

"polenta of the repast." Moreover, on that evening, they make fires within the hedge of the dead man and spread mats. And the men sit there, be they foreigners or people of the village. And each family has a meal brought into the courtyard of the deceased; then, all of them, foreigners and villagers, eat of the meal. Besides, they cook and eat the meat which has been left over from before. And they converse and talk to the relatives of the deceased in order to console them. And they smoke tobacco and drink coffee, and they sing songs all night long; and the others listen to them. The women come together and perform the dance for the dead: they dance to all tunes and sing funeral songs for the deceased. And they weep covering up their faces; and the dirge-singers sing dirges, be it for the dead man or the dirge for somebody else; each woman [sings] that which she has composed herself. Of the hide of the cattle that have been killed they [make skins and] fasten [them] tight on [wooden bowls in order to make] kettle-drums. Like this they do every night until [the time of] the wake is over. Each day the women perform the dance for the dead: and if the deceased is a woman they dance with her trinkets; but if the deceased is a man they take any piece of his treasure and his weapons with them to the dance and dance with them. Furthermore, if he was the owner of a drum, it is beaten also at the funeral dance for him. Again, if the deceased was a man, and if his relatives are very much
P. 223. grieved on his account, the men shave their heads or leave only a tuft [like that of the boys] or they braid the temple-locks of their dressed hair so that they stay behind the ears; and also the sons of the deceased are shaved. And comforters, those that were not early enough for the funeral, come from all places: the women weep in the house of the

deceased with his wife; but the men say: "May ye fare better after [this]!"

Later on, when they decide to kill the cow of his funeral sacrifice they send word to their relatives: "On such and such a day we are to have a wake and the next day we shall kill the funeral sacrifice." Thereupon, on that evening, the people come together from all places bringing their provisions of flour, milk, butter and wood. And the family of the deceased and all the village spread mats [1]) in the courtyard of the deceased and make fires. And all the people sit there; and in the evening, again, they kill one or two cows: such a [cow] is called "the cow of the repast." And the people of the whole village have meals prepared, and also they have the provisions of flour which have come from [other] direction[s] cooked. Thereupon the villagers and the foreigners eat the meal. The meat of the cow which they kill is [divided and] eaten in the same way as they did before. [2]) And in small parties they [sit] around the fires [and] drink coffee and smoke tobacco; and they sing and tell tales as they did before. The women, however, perform the funeral dance and weep and sing dirges. And at the time of the first dawn they tie the tongue of the sacrificial cow to her chin. And all the people rise and proceed a little from the place of their wake. The women shout the cry of lamentation, and the musicians play the flutes. And a relative of the deceased, or the priest, kills the cow with a lance, [3]) according to the religion in which she is killed. Thereupon every [male member] of the family of the deceased draws the sword, or shakes the lance or the stick and shouts

---

1) From this the "wake" is called *neṣṣāf* "mat."

2) See above p. 262.

3) See above p. 260, ann. 1.

his war-cry. And besides, they say: "If God wills it, we
P. 224. shall take thy place and do more than that. The friend shall not be grieved, nor shall the foe rejoice. Is he not wrong who says: 'The family of N. N. has perished'?" And they pledge themselves by striking each other's hands. In this manner they pose two or three times. — If they kill a second cow, she is called "the cow of the forty" with the Christians, and the priests receives of her the hind-quarters, the fore-quarters and the rib-pieces —. Thereupon all the people sit down. The killing is done near the tomb if it is not far away; but if it is far away, they kill [her] near the place of the wake. Now the cow is skinned, and after the meat has been cut and her skin been taken up, all the people disperse wherever they wish to go. The close relatives of the deceased, however, receive from the man with whom they exchange presents, from their father-in-law [1]) and from any other relative a thaler of 'support in case of death'; and they also support them in return when their day comes. Of the cow which is killed the women take the inner parts and cook them in the house of the deceased. They eat them themselves and send some of them to their friends that have not come to the house. Of the sacrificial cow of a Christian the priest receives one half [2]) and her hide. And all the people who receive a stated portion take what is allotted to them of the meat; and the shrouder receives one part of the back-piece, the man who measured the grave takes the other. — Of the sacrificial cow of a Moslem the shekh takes the hide and the breast-piece. — The tongue and the

1) I. e. the father of a boy or of a girl that is married to one of them.

2) I. e. of the eatable portions, excepting the inner parts. The musician etc. receive their usual portions, and for each that they receive he takes something else so that he receives the half of the whole.

"spoon" [1]) are always given as a tribute to his advocate. The visits of condolence may be made during a [whole] year: this does not matter.

The Moslems have also the [prayers and celebrations called] *maulūd*, *dares*, and *yāsīn* [after the funeral sacrifice], and [at that time] the funeral dance (for him) ceases. From this time onward they celebrate every year for him [the memorial festival called] *ʿīd* in the month of Ramadān. If his wife or the women of his family are very much grieved on his account, they mourn for a year: they do not take P. 225. the vapor-bath nor do they wear their trinkets. — In the Samhar, however, the wife of the deceased enters the house of mourning, and one woman stays with her to assist her. This house is always dark. And the wife of the deceased does not leave it once until she finishes the time of her mourning. And when she has finished it, all the people assemble: the family of the deceased give a meal and beverages to the people, and the last of their mourning is then finished.

For a Christian who has died his people make beer for the tenth day after his death. On the eve of the day which is his tenth they spread mats, and all the people gather, and a funeral dance is performed for him. And the wake passes in the same manner as at the time of the funeral sacrifice. And in that night the women sieve the beer in the house of the deceased. Now they make a horn-tumbler full of thick beer, dig a small hole under his bed, and pour this [beer] out saying: "For N. N." Of the other beer they give some to the men, and they drink it during the night. And the next morning, the men disperse and everybody goes to

1) I. e. a piece of meat near the hind-quarters.

his work. The women, however, pass the day with the funeral dance. And before the end of it has drawn near, they have put the beer which is left over a little way off from the place where they dance. Now some of them rise in order to pour the beer [into horns] and to pass [them] on. Then, when they have risen, the drummer-woman beats the drum for them once. And they proceed saying: "The son of the Amharan has died" and singing funeral songs; they reach the place of the beer going on for a few steps and sitting down alternately. Of the beer they pour a little on the ground as before. Thereupon they pour it [into horns] and hand them to their fellows. And to every one they pass
P. 226. around two hornfuls, and they drink. After this they enter the house of the deceased shouting the cry of lamentation; and then they disperse. This is called the "beer of his tenth [day]." In the same way they make the beer on the thirtieth day after his death. And they use the same rites as before. Only the women drink [this time] three hornfuls each: this is called the "beer of his thirtieth [day]," or "of his second tenth [day]." And after forty days again, the "beer of his fortieth [day]" is made. Of this the women drink four hornfuls each. Furthermore, after six months they make the "beer of his half-year." Then, when a year is over, they make for him the "beer of his year," in the same way as before. And they say "the beer of his year has been poured out."

After this the time of the funeral dance for him is over, and the skin is taken off from the kettle-drum. His wife takes off her turban and puts on her trinkets. The son or the heir of the dead [Christian] has the [memorial festival called] *taskār* made for him every year in the month in which he died; i. e. he has beer made for him, and the siever pours out some of it from a horn-tumbler or a horn

saying: "For N. N." And then they invite men and give them the beer to drink. When the men have drunk the beer they say: "Make it [always] out of plenty, if God wills! Make thou it now; in future thy offspring will make it. May He make thee keep up his [1]) name — or his [1]) memorial feast —! To him for whom it is done [be it] a source of rest, to him who has done it be it a source of prosperity!" The man who celebrates [the *taskār*] says: "Amen, if God wills." And when they have finished their blessing in this manner they go away.

The wife of the deceased is married by his heir; but if she does not find an heir to marry her, she marries a man of another family.

For Christians that have died, their children or their heirs make the *maṭaṭṭer* — or, leavened loaves — a week before the festival[s] of St. Michael. And [taking] each one of the P. 227.
maṭaṭṭer loaves they pinch off a little from its edge three times, and naming the name of him for whom it is made, and saying: "For N. N.", they throw it away. And this is called *maṭaṭṭer* or "that of the sleeping." They do so for them each year at this time.

Now what is not done for women and for circumcised girls and for boys that are circumcised [2]) but have not become of age, is the following. They do not put on the turban of mourning nor the strips around the head. They do not beat the drum for them. The musician does not praise them. The bed-stead is not pulled down, nor are the curtains torn out for them. They do not make the kettle-drums, but [beat] only a barrel-drum, and they do not shout the war-cry

---

1) I. e. of thy father.
2) For children that are not circumcised there is no celebration.

for them. — They do not tie the red ribbons with the shells around [the necks of] their cows —. They do not shave their heads, nor leave the tuft for them. — They do not kill for them the cow of the fortieth day —. They do not make beer for them: in its stead they make a polenta, but without performing the funeral dance. Also instead of the beer of the *taskār* they make a polenta for them. Finally, they do not make the *maṭaṭṭer* loaves for them.

109.

OF WHAT IS THROWN FOR THE DEAD AND OF THE MILK-SACRIFICE.

Whenever people see the dead in their dreams, or on their journeys pass a cemetery, or when there are tombs on a new camping ground on which they sojourn, then, at the time of their supper, the woman takes three times a little of the food, dips it in the sauce and throws it away for him for whom they tell her to throw it or whose name she knows herself, saying: "For N. N." But for those people of the tombs whose names they do not know she throws saying: "For those that are our relatives and those that are strangers
P. 228. to us!" Thereupon she says: "We have given you this from our blood and our entrails: now, sleep ye and rest!" Of the milk, however, they pour some drops for them. — As to the milk-sacrifice, when traveling about with their cows they sojourn at a camping place where their relatives are buried, they take a pail, and calling the name of the dead man with the words: "For N. N.", they milk several cows. Thereupon they pour some drops of the milk on the ground; and all the [rest of the] milk is drunk by the children. In this way they milk one cow [for each relative] until their

number is complete. However, if the number of their dead relatives is great, they divide them into groups and milk saying: "For N. N. and his company!" And for those dead whose names they do not know they milk saying: "For those that are our relatives and those that are strangers to us!" And all that is milked for the sacrifice is drunk by the children. And thus they use to do always when they sojourn on a camping place where there are the tombs of their relatives, on the first day.

110.

DIRGES SUNG BY WOMEN FOR THE MEN.

When men die that are brave or well known or rich, and that have prominent qualities, their wives or their female relatives sing dirges for them. However, even if the men are prominent, but if their wives do not know how to compose dirges and their [female] relatives do not know either, there is nobody that sings dirges for them. The women that know dirges are few: they sing for their husbands and their sons or for their relatives about their [doings and qualities]. Every dirge is sung only for him for whom it is composed; and every woman sings only her own dirges which she has composed. And when they sing they P. 229. cover up their faces, and they sing with a loud voice and weeping. And all the men listen to them.

These dirges are almost all of them in a metre which is closely related to that of the Hebrew dirges: each verse consists of two halves of unequal length. Either the first half is longer than the second, or *vice versa*. I have tried to imitate this in my translation. The authoresses are called by the names of their husbands, because their own names are not known; only if they are slaves their names are given.

DIRGES SUNG BY WOMEN OF THE MÄNSAᶜ BĒT-ʾABRĔHĒ.

1.

Dirge by the wife of Gedār, son of Selēmān for her husband.

He died of a disease. And she remembering his love for his cattle sang for him in this way.

1 His hair was beautiful; black spices were its ointment.
Anointed with spices — this word be upon thine own head!
He used but the girth, day and night watching for her.
Did she not wrong him? Be hanged Matēla's daughter!
5 He fed her with grass; he gave her to drink springwater.
She went down first, as soon as the flashes were gleaming,
That *sarra* and *samarūr*, the grass of ʾ*Aber*, might bring her luck.

In l. 2 the singer addresses herself and calls herself to account for what she said in l. 1. — In l. 3 she says that the dead did not care for ointments, but thought only of watching his cattle. But the cattle — the daughters of the Matēla tribe (see above p. 212, No. 26) — did not requite him: they allowed him to die (l. 4). Yet, he took them down to the lowlands, as soon as the rainy season began with lightning. *Sarra* and *samarūr* are two species of grass. ʾ*Aber* is a district in the lowlands near the border between the Mänsaᶜ and the ᶜAd Temāryām.

2.

Dirges of the wife of Gebbeṭān, son of Samarā-reᶜūl for her sons.

Because her two sons had died of smallpox she sang of them in this way.

1 Mayest thou be lead, small-pox, with unlucky hair!
It has taken my son ʾAdeg, whose wedding was fixed.

L. 1 is a curse; the unlucky hair (cf. below, Chap. 116) is here the bristly hair.

The boy with the golden earring, the boy with the pretty hair-arrow.
Three are the sons of ᶜErīt, the tied leopardesses.

* * *

Last night we slept not, I and the mother of Gazāyir.
I on account of my sons, my treasure, milch-cows near the village.
She on account of her sons, who used to cut the bodies of men.
My treasured boys appeared suddenly, like unto the barley. — P. 230.
This is not weeping, it is a prayer for granting.
They all are afraid of them, the village and the tribes.

L. 3: The hair-arrow is made of the horn of the kudoo and is ornamented by tying black hair around it. — L. 4: ᶜErīt was the man whose three sons died at the same time; they are likened to tied leopardesses that are mighty in their rage. — L. 5: ʾEm-Gazāyir was the mother of the three that died. — L. 8: The children were quick like the barley that grows and ripens fast. — L. 9: The wailing mother says that she does not weep, but pray that her sons might return.

3.

The dirges which she sang for her husband.

When his cattle were taken by raiders Gebbeṭān went to recover them. But he fell sick on the way and died. And his wife sang of him in this way:

May the daughter of Mātēla be cursed! Do animals enrage so much?
He is the equal of Mēkāl, the son of ʾAbīb, [who lived] on the top of the highland.

L. 1: I. e., the cattle should not enrage a man so much as to make him die. — L. 2: Mēkāl was a hero of the Bogos living in the mountains of Ḥalḥal.

He is the equal of ʾEzāz, the son of Ǵamīl, to whom the weary came.
If, angry, he has passed the night, in the morn he makes corpses.

L. 3: ʾEzāz was a hero of the ᶜAd Taklēs, who brought home many cattle weary from his raids. — L. 4: I. e., he killed the enemies. In ll. 2—4 she speaks, of course, of Gebbeṭān.

4.

The son of God should not die, nor come down from Heaven!
This is our own mourning, and we use *our* hair-arrow. —
The knight, the lord of the knights, wearing cuirass and helmet;
He is the son of the lord of herds, that are hurdled without a hatchet.
The lord of the red and the black, the lord of the dark and the brown.

* * *

Gamya keeps fasting, he broke it not.
Thirsty he goes away from the spring.
He eats no meat, even cooked,
Its killer and its master he knows not.

* * *

Gamya is the son of princes, a knight, son of knights.
Why should he not find a burier? full is the land of ʾAgᶜarō:

L. 1: The mourner likens her husband to the son of God on account of his strenght; even as the latter should not have come down from Heaven in order to die, Gebbeṭān should not have died. — L. 2: She says haughtily that her mourning is her own affair; "to use one's own hair-arrow" = to mind one's own business. — L. 4: A hurdle need not be made for his herds: for he has houses all around that are as "thick" as a hurdle. — L. 5: I. e. the lord of many slave-girls. — L. 6—9: Gamya (i. e. the *seǧrāt* of Gebbeṭān) is so proud that he does not show hunger or thirst; cf. the Arabic qaṣîda of ash-Shanfarā, vv. 21 foll. — L. 11: He will certainly find people that bury him: for at ʾAgᶜarō, west of Gälab, where he died, there are many of his bondmen.

He, the master of wide spread bondsmen, the master of marked cattle.

5. P. 231.

A dirge by the wife of Maḥamūd, the son of Nāšeḥ, for Samarā-reᶜūl, the son of Geᶜedād.

Into the yard of Samarā-reᶜūl, the son of Geᶜedād, a lion entered about noon; [1]) then he went into a bush. And Samarā-reᶜūl insulted [2]) the lion; and after the latter had come out, he pierced him with a lance. When the lion was struck he was enraged and wounded Samarā-reᶜūl badly. The lion died on the spot. Samarā-reᶜūl died also, after he had been treated for a short time, of his wound. And the wife of his best friend sang of him in this way.

The one did not endure the shame that his yard was trodden.
The other did not endure the insult: he came out of his bush.
Who does not endure all this, how can he return safe?

* * *

Sit still, lion, risk not thine own life!
His heart is strong, and his throw misses not.
He is hot like unto the linseed;
And he is bitter, like the red pepper of Massaua.

Ll. 6 and 7 refer, of course, to the strenght and courage of the hero who hurts and kills. The linseed (*linum usitatissimum*) is eaten and makes a hot dish; the red pepper (*bärbärē*) of Massaua is especially hot.

---

1) If a lion leaves his den at this time he is very hungry and dangerous.

2) It is said that a lion becomes very angry if he is called "weakling" or "hyaena."

6.

A dirge by the wife of ʾAb-salāb, the son of Ǵagīn, for her brother-in-law Tasfāmkēl, the son of ʾAftāy.

A young ass hit him, the hero who tears down villages.
Ahead of suppliants he goes about and ravages.
They say to him "Stop", but he does all the more wrong.
Who might seize his horn? And who might touch his dew-lap?

L. 1 refers to the fact that the strong man, while unconscious of danger, was killed by a weak wretch. — L. 4 calls him a "bull;" cf. above p. 200, n. 1.

P. 232.

7.

Kalbät, the daughter of Ḥemēda, [sang] of Tasfāmkēl, the son of ʾAftāy.

She was the slave of Tasfāmkēl, the son of ʾAftāy; and she sang of him in this way.

The lord of the ᶜAd Beluḥ the lord of Kalbät and of her sister,
What he raids he brings in, even three hundred and fifty.

* * *

They talked artfully, it is said, to Gašmarīt.
[He died] leaving three of [his] garments.
He used to carry booty from the highlands.

* * *

He died, the friend of the Turks and of the Amhara;
The Fūǧ asked his counsel and the ᶜArᶜara. —
They talked artfully, it is said, to Gašmara.

L. 1: ᶜAd Belúḥ is the name of the slave family owned by Tasfāmkēl. — L. 3: I. e., they killed him trapping him by tricky words; Gašmarīt (or Gašmara, l. 8) is the *seqrāt* of Tasfāmkēl. — L. 4 refers to his rich clothing. — L. 6: He was a mighty man, friend of the Egyptians and of the Abyssinian king. — L. 7: Even the Fūǧ (Funǧ), a strong negro people near Chartum, asked his counsel; ᶜArᶜara is also the name of a people(?).

Others submitted to him, he submitted not.
He was invested with chieftainship from the sea:
His kind are in Hodeida and in Kasala.
The son of the proud man died, when he became proud.

L. 10: He was not actual chief, but a prominent man; the "chieftainship from the sea" is the one granted by the Egyptians who, then, were ruling over Massaua.

8.

A dirge by the daughter of ʾAf-Leqeb.

The daughter of ʾAf-Leqeb was a slave of the Ḥedārab [and belonged] to Naffaᶜ, the son of ᶜAlī. Later on Samara begat Mandar upon her. And because Mandar was brave, his father set him free by paying sixty heifers. Once Mandar with his company robbed the ᶜAd Temāryām, but the rescuers killed him. And his mother sang of him in this way.

My good son, prominent among his fellows,
Like an antilope is lost in the desert.
Like a falcon he spreads the wings. P. 233.

* * *

My good son went away from his fellows;
Like an antilope was lost in the desert.
The dark son of the lioness under the thicket,
The serpent makes him rise when he departs.
Like Gamya nobody ever was born.

Ll. 1—5: Mandar attacked the enemies first, before his fellows, but he was killed and died in the desert. Ll. 1 and 4, 2 and 5 are almost alike: ll. 1 and 2, however, use the words in a metaphorical meaning, ll. 4 and 5 in their literal sense. L. 3 refers to his swiftness. — L. 7: The Abyssinians believe that sometimes a serpent enters into a man's body and makes him sick; here he makes him rise and adds to his strenght. — L. 8: Gamya is the *seqrāt* of Mandar.

9.

The dirge of a woman called Mantāyit.

Hebtēs, the son of Taklēs, died [struck] by an iron weapon when trying to recover the booty he fought the army [of the enemy]. And she sang of him in this way.

Hebtēs on the day of Merāwūq keeps his place against the hosts.
Their rifles are one close to the other, their shields are ready.
Untimely he came back to thee, O thou, spoiled by coddling.

* * *

He is the son of Gebbeṭān wad Tēdrōs; his tributes are put in groups.
He is the son of Tasfāmkēl wad Gabrēs, the son of the dark owner of the bay horse.
Even the raiders said of him: "He is a leopard and jumps up to Heaven."

* * *

He went down to Barabber, the elephant, shouting;
The man of "Nothing keeps me," the man of the strong neck.
Why forsook ye him, bondsmen, infamous people?

L. 1: Merāwūq is a district on the border between Bēt-ʾAbrĕhē and Bēt-Šaḥaqan near the lowlands. On that day Hebtēs did not die, but came back to his wife who is addressed in l. 3: it would have been better for him to die then. — L. 4: Gebbeṭān was the chief of the family of Hebtēs' mother; thus Hebtēs is one of his descendants; the cows which he receives as tributes are divided into groups according to their colour. — L. 5: Tasfāmkēl, the dark owner of the bay horse, was the father of Hebtēs' father: H. is of noble descent from both his mother's and his father's side. — L. 7 seqq.: H. was killed at Barabber, north-west of Gäläb, after all his bondsmen had forsaken him.

10.

A dirge by the wife of Yibbatīt, the son of Taklēs, for her husband.

Yibbatīt died of a disease. He was a clever and brave man. And she sang of him in this way.

Master of Raka and his fellows, master of Bakīta and her mate, p. 234.
The word is thine own, nobility [is] from thy father.
Even if thou sayest "well", they do not believe thee;
When they leave thee, O Kāfal, themselves they return to thee.

* * *

Lion, son of lions, son of the roaring sea:
No weakling is he, no wretch; having sworn he breaks not his word.

* * *

Lion, son of lions, elephant, son of the torrent:
He does not betray his friend, he does not disown his brother.

L. 1: Raka and others were his slaves, Bakīta and her mate his slave-girls. — L. 2: I. e., thou keepest thy word, and this is the merit of thy own character; thy noble rank thou hast inherited from thy father. — L. 3: I. e., thy thoughts and plans are deep and hidden. The meaning of ll. 2 and 3 is "he does not betray": he keeps his word, but he keeps also silence about his plans. — L. 4: Kāfal is the *seqrāt* of Yibbatīt. Even if they leave him after a quarrel, they return on their own account because they are helpless without him. — Ll. 5 and 7: The "roaring sea," the "rapid torrent" is his father, i. e. he was a strong, violent man.

11.

The dirges of Mantāyit [which she sang] of ᵓĒlōs, the son of ᵓEdrīs.

ᵓĒlōs was fighting against the army of Kabasa, mounted on a mule; at that time his sword slipped from the scabbard

and cut the thick of his thigh. And the army of Kabasa came and killed him. Mantāyit was the slave of the son of his brother; and she sang of him in this way.

1 The consort of Nōr's daughter, the husband of the daughter of ʾAb-ʿAlī:
In thunderstorms roars the son of ʾEdrīs, and in morning-showers.
Gārō is bountiful like unto God,
He has a hundred slaves on his floors.

* * *

5 Who is it, if not Gārō, that went his own ways of glory?
His cattle was never tithed, his silver never measured.
Strong were by your strength, even your followers:
They did not eat from small plates, nor sew cheap night-gowns.

L. 1: Nōr, the father of ʿAlī, was the father of the wife of ʾĒlōs, whose *seqrāt* was *Gārō* (ll. 3, 5), the son of ʾEdrīs (l. 2): the latter was of noble descent from his mother's side also. — L. 2: He roars, viz. shouts his war-cry, at all times: the thunderstorms come generally in the afternoon, seldom in the morning. — L. 4: His slave-girls go about on his floors and do the house-work. — L. 6: He was very rich, but did not pay taxes, like a rebel. — L. 7—8: On his account even the slave-girls, who were his clients, were honoured and received from him plenty of food and of clothing.

12.

1 His sword is a flash of lightning, [striking like] miracles.
P. 235. He has a thousand soldiers, praying on his floor.
He has a thousand robbers, from whom he takes tribute.
He has a thousand slave-girls, carrying scores of children.

L. 3: Literally "from whom he arranges the tribute[-cattle] according to colours;" see above p. 204. — L. 4: The slave-girls carry the children on their backs.

13.

A dirge by the wife of Nōr, the son of Gabīl, for her husband.

Nōr died of a disease. And the people accused his wife saying: "She did not sing a dirge for him." But saying: "Even if I sing a dirge for him, does he return?", she sang of him in this way.

Did ye not see him that day, the strong man passing?
The suppliant brings him not back, that he may sit under his acacia.
The mourner brings him not back, even if her throat sings beautiful songs!
The untamed lion has died, upon whom village and town put their hope.
But not only a lion, he was the shepherd of all the town.
Woe to his family after his death! We know not what they will do.

L. 1: "Passing" refers to his last journey, viz. when he went to his tomb. — L. 2: The acacia overshadowed his seat on the council-place.

14.

The dirges [sung] by the wife of ʾAbīb, the son of Temāryām, for her husband.

ʾAbīb died struck by an iron weapon; and he was a brave man. And even all his family died fighting struck by the iron. And the wife of ʾAbīb sang a dirge of her husband and of his family at the same time.

Be cursed Gabana! It said not: "My master's son!"
All the people of Bēt-Maḥāšel, their nature is bravery.
Be'emnät, the father of Kaymat, killed a horse and his master.
Yea, Ma'aggeb, the son of Ġaddāl, shouted "My cattle!" and fell.
'Ab-'Ezāz gives milk, poured into pails;
'Ab-'Ezāz gives a fat cow; he cut her thighs;
P. 236. 'Ab-'Ezāz gives corn, ripe and unripe;
'Ab-'Ezāz gives clothes, woven with golden thread. —
He said: "I do not go away"; he said "Dabrat" and gave his war-cry.

Only l. 1 and l. 9 refer to 'Abīb; the rest to his family. — L. 1: Gabana, the watering-place of Gäläb, did not say: "He is my master's son, and I must protect him." — L. 2: Bēt-Maḥāšel is the *seqrāt* of 'Abīb's family. — L. 4: Both names are *seqrāt*; Ma'aggeb generally of Maḥamūd, Ġaddāl of Ġāweġ. — L. 5 sqq.: 'Ab-'Ezāz is the same as Ma'aggeb. — L. 9: Dabrat was a name of a girl whom the enemies tried to steal at Gabana. 'Abīb shouted her name and his war-cry, fought and fell.

15.

If noble rank protects a man, it would have saved thee now.
He is the son of 'Āylāy wad 'Andalōy, whose mead is plenty.
He is the son of 'Ešḥaq wad Kantēbāy, who dwell at 'Adhara.
He is a son of Šūm-'Abbaza, whose floors are winnowed.
Like his ancestor, the man of Fīrūq, and like his ancestor, the man of Lāba;

L. 2: 'Āylāy is a subtribe of the Mänsa'; 'Abīb was a member of it. — L. 3: 'Ešḥaq is a subtribe of the Ḥabāb; 'Abīb was related to it by his mother or grandmother; 'Adhara is a wadi in the Ḥabāb country. — L. 4: Šūm-'Abbaza is a division of the Bēt-'Abbaza among the Mänsa'; their ancestor was a *šūm* "chief." — L. 5: Ancestors of 'Abīb fell at Fīrūq, east of Gäläb, and near the Lāba river.

He drove the herd with branches, — the cattle know it themselves.
Now, of bravery — no one thinks any longer.
May the Seḥē people rest! — May they grow tired of their sleep!

L. 7: Literally "the last thought of bravery has perished." — L. 8: The "Seḥē people" are the ᶜAd Temāryām; they may sleep safely now since ʾAbīb died.

16.

1 Rāyät, thy father's bowels, — when would ᶜ*adāy* move them?
What he thinks in his heart, — he carries out swiftly.

* * *

Thou and thy fellows, — ye are of different nature:
Sometimes Marᶜed's son leads the van, — sometimes he is a spy;
5 They go on the [safe] road, — thou on the edge.

* * *

The truly strong one died, — the master of the herd.
Many people come to him, — villagers and robbers;
Some wish to be saved, — and some wish counsel.

L. 1: Rāyät is the daughter of ʾAbīb and of the singing woman. ᶜ*Adāy* is a strong laxative, Salvadora persica (according to Schweinfurth). The meaning is "ʾAbīb's bowels of compassion cannot be moved at all." — L. 4: Marᶜed is the *seqrāt* of ʾAbīb's father. — L. 5: On the edge, viz. exposed to danger.

17.

1 Woe, my sleep is gone! — Whoever wakes up, is roused by me. —
When they call "Shield, shield," — give it to ʾAb-Maḥammäd! P. 237.

L. 1: I. e., I do not sleep, and others are waked up on account of my wailing. — L. 2: ʾAb-Maḥammäd is ʾAbīb; he is also called ʾAb-Rāyät (cf. 16, l. 1).

The shield he carries ahead of all, he stays with it to the end.
The Seḥē cattle had no first calves, with us we made them bring forth their first calves.
Strong is the daughter of ʾEd-dabāb strong is her mother and her grandmother.

L. 4: ʾAbīb used to rob the ʿAd-Temāryām of their heifers; and when they had been driven to the Mänsaᶜ country they calved. — L. 5: ʾEd-dabāb is the name of a cow, cf. above p. 222, No. 144. ʾAbīb used to take strong and valuable cattle.

18.

A dirge by the wife of Fekāk, the son Beʾemnät, for her father-in-law Beʾemnät.

Beʾemnät fought, together with his son Terāǧ, at ʾEtḥemmarät, against ʾObē (see above p. 233). And they killed many of the army of ʾŌbē. Then he and his son died there. And the wife of his son sang of him in this way.

The Mänsaᶜ were beaten: they returned to their children.
But my father refused: he entered the shower of bullets.

* * *

The Mänsaᶜ were beaten: they returned to their seat.
But my father refused: [he dared] to risk his life.

* * *

The Mänsaᶜ were beaten: they returned to their council-place.
But my father refused: he endured the storm of bullets;
He was like Ḥešāl wad Samara, whose mother was Ḥašala's daughter.

* * *

L. 7: Ḥešāl, the son of Samara and of the daughter of Ḥašala, was a famous hero of the Bēt-Šaḥaqan, about 1850; Ḥašala was a well known hero of the Mänsaᶜ.

Be burnt, O ᶜ*andalät* tree; now try to fetch something!
Mayest thou perish far away, and follow thine Amhara!

* * *

10 Let Mangūr go thither to Taflēnāyit;
Let him show there herds and heifers!
This shield of Mangūr is brave and boasting.

L. 8: An ᶜ*andal*-tree (*Capparis persicifolia* R.) is at the council-place of the ᶜAd-Būla at Gäläb; there Beʾemnät used to sit. The singer curses the tree and says to it: "Go, and try to find somebody else, but thou wilt not find any; therefore, follow thine Amhara, i. e. the man who killed Beʾemnät, and die alone!" — L. 10: Mangūr was the *seqrāt* of Beʾemnät. Taflēnāyit is a hill north-east of Gäläb.

19. P. 238.

Dirges by the wife of Beʾemnät, the son of Ġahād, for her husband. [1])

Beʾemnät, the son of Ġahād, fled with his cattle from ʾObē, and he came to a camping-place called Garawīt. [2]) And there the army of ʾŌbē overtook him. When the companion of Beʾemnät saw the army of ʾŌbē, he said to Beʾemnät: "Run away, Beʾemnät! ʾŌbē has come." But Beʾemnät answered: "Thou, run away, and announce good news!" Now the man fled and went away. Beʾemnät, however, shouted the war-cry and plunged into the army: he killed two footmen and one horseman. But then the army killed him. And his wife sang of him in this way.

1 Foolhardy is ʾAb-Kayma: he attacks ʾŌbē!
He rose against the Kāršīm, having no news of them.

L. 1: ʾAb-Kayma is, of course, Beʾemnät. — L. 2: Kāršīm is the same as Karneššim in Tigriña, i. e. a district in Ḥamāsēn, north of ʾAsmara.

1) Nos. 19—32 were written down by Naffaᶜ after the dictation of the singers themselves.

2) North of Gäläb, near the ᶜAd-Temāryām.

He scorns the footmen, and chooses the horsemen instead.
He spurns the horses, and fights against the rifles.
Erstwhile they said of thee: "He disdains the doors of others."

* * *

Foolhardy is ʾAb-Kayma: he attacked ʾŌbē!
He scorned the footmen, and chose the horsemen instead;
He spurned the horses, and fought against the rifles.
This thy deed may be done by the famous heroes forever!

20.

What she sang of her husband and of her brother-in-law when they died one after the other.

ʾAb-Kayma and ʾAb-ʿEzāz, ye denied us a timely death!—
Their garment is the *marrēnī*, woven with silk threads;
Their beverage is red mead, fermenting in jars;
Their house is the shrine of the prophet, to which the pious journey.

L. 1: Literally "the death in turns," i. e. ye died at the same time instead of dying each at his turn. — L. 2: The *marrēnī* is a garment of fine silk and is much prized. — L. 4: I. e., many people come to their house in order to ask counsel.

P. 239.

21.

The dirges of the wife of Gamya, the son of Ḥaršīt. For her husband.

Gamya, the son of Ḥaršīt, was very wealthy in cattle. Then he died of a disease; and also his cattle perished of the lung-disease. And his wife sang of him in this way.

Perhaps he went down there, on the ᶜAgab-road in Setta:
Even if the road is narrow, he widens it by the hoofs of herds.
The well of your father is dangerous: who might water there?
Do not go near the ambidexterous man; when his cows are thirsty;
For the well is by nature his property; and ye fear his poisonous anger.

L. 1: The mourner pictures a scene of his life: he is not seen now, so perhaps he went with his herds on the ᶜAgab-road, a narrow path near Gäläb — perhaps she alludes also to the meaning of ᶜ*agab* "the wrong" —. L. 5: The literal translation would be: "If relationship is counted, on account of natural condition (viz. do not go near him); and if ye fear him, on account of their poison." In the second half "their" refers to the cattle, but their owner is meant; the expression is chosen in the original on account of the rhyme.

22.

Were yesterday the daughters of ᶜArba satisfied, o left-handed man?
On the borderland he stayed with them, may they meet friend or foe.
His heart dodges not the beasts, passing the night at Gadmāy.
And his heart dodges not the elephants, even if they trample heavily.
His heart dodges not the torrents. that sweep down rapidly.

L. 1: The daughters of ᶜArba, i. e. cows; cf. above p. 212, Nos. 30, 31. — L. 2: He is not afraid and passes the nights near the border exposing himself to danger. — L. 3—5: Gadmāy is a valley on the border between Bēt-ʾAbrĕhē and Bēt-Šaḥaqan: there is a river-bed, and there used to be lions on account of the dense bushes and elephants on account of the water.

23.

1 O ambidexterous man, were the daughters of Arba satisfied or not?
The ambidexterous man [went] to spy for them, the strong one [went] to the camping-place.
Fifty young calves, yearlings, are not counted with our cattle.
[Now] was milked with knifes the milk of the brownish cows.

L. 3: I. e., we had so many cattle that we even did not count the calves. — L. 4: I. e., the cows fell sick, were killed and skinned.

24.

1 Perhaps he went with them to Gadmāy: it is his father's place of old.
Or he went with them to ᶜAgᶜarō: Kālūq is the place of the son of Ǵagīn.
P. 240. Erstwhile the white cows pastured there with their courageous master.
But the ground was too light for him: he found no rest nor repose.

* * *

5 The youth was out of his wits when the low-lands grew verdant.
Gaᶜabät and ᵓEgel are beautiful, all the hillocks there.
The cattle took away their good master, who was strong and brave.

* * *

Behold, there is the border of the land! Come back from it, thou fool!

L. 2: Kālūq lies in ᵓAgᶜarō, west of Gälāb; there Yaḥannes, son of Ǵagīn, used to pasture his herds. — L. 4: I. e., he left the land, he died. — L. 5: The youth, i. e. Gamya, was eager to go down to the lowlands, as soon as the verdure began to sprout there. — L. 6: Gaᶜabät and ᵓEgel are places in the lowlands. — L. 7: I. e., he died on account of the cattle.

Son of Kaleb wad Taksellasē, son of the master of vagous Leᶜē,
Son of Šum-ʾAbbaza is he; his village is settled and round.

L. 9: Kaleb wad Taksellāsē is a well known Bogos family to whom he was related by his mother; Leᶜē is a race of cattle, cf. above p. 212, No. 3. — L. 10: Šūm-ʾAbbaza see above p. 282, No. 15, l. 4; it is a sign of higher rank to have a settled village.

25.

This is a night of the left-handed man! He would not sleep all night.
He who makes three camping-places, watching his many cattle. —
Welcome, cows of the land, that are in herds one after the other!
This is a night of the left-handed man, the ambidexterous one sleeps not at all.
Now, I am seeking my house, if then I do find my house.

26.

This is a night of the left-handed man. His sleep is not heavy!
They slandered him, the left-handed man, for his mind and his goods.
They praised him, the left-handed man, when his tribute counted thousands.
His mothers brought forth a good son, good, even if they shouted to him.

L. 2: I. e., they said, he had a niggardly mind. — L. 4: I. e., his maternal aunts, grandmother etc. had a good offspring, and when they gave the shout of joy at his birth, they did it not in vain.

27.

What she sang of the family of her father-in-law.

1 Bēt-ʾAbbaza and their cattle	claim mutuality from each other. —
A crowd, the people of Ṣaber,	perished holding close together.
Ḥedrēs and his son	fell in company on their account.
A crowd [fell] at Ṣaber;	ʾAb-ʾIyāy is in the river-land.

L. 1: I. e., the men claim profit, the cattle protection. — L. 2: Ṣaber lies east of Gäläb, half a day's journey. — L. 3: On their account, i. e. of the cattle. — L. 4: ʾAb-ʾIyāy is fallen and buried in a lower land.

P. 241.

28.

What she sang of Samara, the son of Ḥēla.

1 In the valley of Gäläb, Samara	wandered about everywhere.
The centre of his fellows,	welcome to him, the handsome man!
He is the son of Šūm-ʾAbbaza,	the son of the wide village.
He is the son of Tasfāmkēl wad Gabrēs,	the master of all the bondsmen.

* * *

5 The centre of his fellows died,	he, who made play and laugh.
To other heirs were left	his fields at Qaraćātāt.
Thick-haired one, well met,	from the ᶜAnsaba-country!
There used to be large gatherings,	on the hill of Qaraćātāt.
Who could measure it out?	His property was large in the river-land.

L. 1: Samara was a relative of Gamya. — L. 2: I. e., all his fellows used to gather around him. — L. 4: His mother was of the ᶜAd-Gabrēs. — L. 6: The Qaraćātāt are situated in the lowlands. — L. 7: Samara was killed n the ᶜAnsaba country: he comes back from there now, and the singer greets him.

29.

What she sang of the people of ʾAgᶜarō.

At some time the village of the Mänsaᶜ was at ʾAgᶜarō. And the ᶜAd Temāryām, taking the army of Bahata, raided them, and they killed some of them there. And the wife [of Gamya] sang of all of them that died in the village, in this way.

1 How could it find more than these, — the village, of its true men?
Hebtegärgīs in ʾAgᶜarō, — his name and fame was good.
Gebbeṭān, the son of Hākīn, — all heard his war-cry.
Maḥammäd, the son of ᶜAmmār, — the true son of the village!
5 I extol Maḥammäd, — the youth faithful and true.
He made the horse loose, — from the place where it was tied.

L. 1: I. e., so many brave men died that scarcely any are left. — L. 2: Literally "his smell and his fragrance were good." — L. 6: Maḥammäd untied the horse of the chief to keep it from being stolen: in that moment he was killed.

30.

What she sang of Hiyābū, the son of Ġagīn.

1 Show him the road of Karēr! — Hiyābū wishes to go down.
He is food for their lances; — the strangers he gives to eat. P. 242.
By the sword of the son of Ġagīn, — by its heat, many grew hot.

* * *

L. 1: Karēr lies in the Mänsaᶜ lowlands; Hiyābū used to go there. — L. 2: The suffix meaning "their" is in the feminine; this refers mostly to the women or the girls of the tribe who are to be protected by the lances. Here the tribe of the enemy is meant whom the hero attacks sacrificing his own life. — L. 3: By the strenght of his sword many others grew strong.

Saying: "He will not forsake me" — O that I had not seen this

Of what he ploughed, I ate, of what he milked I drank.
Why did I not die, ere I saw this?

31.

What she sang of Hebtegärgīs, the son of Ġahād.

Šalāb captured the herd: we saw the helpers return.
For him whom my master loved, he was a marching camel.
Him whom my master hated, he persecuted beyond the abyss.
Taking his sword with him, he wished to destroy the farm.

L. 1: Šalāb was the *seqrāt* of Hebtegärgīs. When he captured the herd, we saw the men that tried to recover it go back with empty hands. — L. 2: I. e., he carried him and protected him. — L. 3: I. e., he persecuted him to the very end. — L. 4: Literally "hiding his sword for it," i. e., putting his sword into the scabbard and setting out for the farm.

32.

What she sang of Keflegärgīs, the son of Ġahād.

How could ʾAb-Malka from Šakkān, be driven away? his farm,
In his farm there are noblemen and bondsmen.
The lance of ʾAb-Gesās was formerly satisfied with blood.

* * *

ʾAb-Malka is angry, irreconcilable.
Now is the river dried out, its fill should not deminish!
Implore him, ye, his bondsmen, the lion shaking his head.

L. 1: Keflegärgīs was the father of Malka; his *seqrāt* was Šakkān. — L. 3: ʾAb-Gesās, a brave man, whose lance was often blood-coloured, fell together with Keflegärgīs. — L. 4: I. e., he is dead and does not come back. — L. 5: Implore him, scil. that he might return to us.

33.

A dirge by the wife of ᶜEmar, the son of Ḥemēda, for her husband.

When her husband had died, she sang, because he who was his friend did not visit them, in this way.

1 We shall accuse, o ʾAb-Nesrīt, after we have seen thee.
Samra has stayed away; ʾAb-Balwāyit has betrayed.
He was in Gereᶜ-Gamārī, while I was in Ḥūlūm. P. 243.
It is good to visit a friend, [asking:] "How did he pass night and day?"
5 His visitor spurns him, after a man has fallen sick.

L. 1: ʾAb-Nesrīt came from the village of the disloyal friend; the woman addresses him here wishing that he might report afterwards. — L. 2: Samra is the father of Balwāyit; he is the one whom she accuses. — L. 3: Gereᶜ-Gamārī and Ḥūlūm are places near each other in the Mänsaᶜ lowlands; in spite of this he did not come. — L. 5: Often people say of a man: "He is sick; so we will not bother with him."

34.

A dirge by the wife of ʾAdeg, the son of ᶜEgēl.

Which she sang in the "year of the crowd" [1]) of Ḥašala and Yaḥannes and Keflegärgīs.

1 Why do ye not say: Kābōy! Kābōy, who enters to the prince?
The son of the cutter of thighs, who brings his own life into danger;

L. 1: Kābōy is the *seqrāt* of Ḥašala; he is prominent and a friend even of the Abyssinian governor. — L. 2: He cuts off the thighs in fighting. —

1) I. e. the year in which many were killed.

Have ye not seen the troop of Kābōy, with the shining grease in his hair?
Harm and danger is drunk [by him] like spiced water.

* * *

Why do ye not say: ʾAb-Gesās! The bullock that breaks the yokes,
The leopard in the plains, that tears asunder the necks.

* * *

The son of him whose water is mead, the Ǵendī throwing his garment;
He would never try to flee, when his yard is trod upon.

L. 3: In the battle Kābōy with his head shining on account of the grease could be seen as a prominent figure. — L. 4: Spiced water is drunk before a battle in order that, if a man is killed, his body may not bloat nor decay rapidly; our hero "drinks" harm and danger as if they were such water. — L. 5: ʾAb-Gesās is Yaḥannes. — L. 6: The leopard that leaves his den and comes out in the plain is fierce and dangerous. — L. 7: Ǵendī means soldier, but is also a *seqrāt*, here of Keflegärgīs. His father drank nothing but mead. The large garment is thrown off before the battle.

35.

A dirge by the wife of Ḥaylēs, the son of ʾIyāy, for her husband.

Lion, son of lions, elephant, son of the elephant;
Below he cuts the thigh, above he tears the neck.
Thy family, o Ḥenīt, what will they do now?
Will they be as of old, or will they seek a leader? —
Alas, thou art burnt, weep by thyself! Thy house is silent.
When the mead was sieved in it, the glasses used to clink.

L. 3: Ḥenīt is the *seqrāt* of Ḥaylēs. — L. 4: I. e., will they be like as they were before thou wast born, or will they have a new leader after thy death? — L. 5: The singer addresses and curses herself. — L. 6: The glasses clank when being washed or put down; the Tigrē people do not know of touching glasses while drinking.

36. P. 244.

Let us go now, ᶜEsmān, let us implore thy father!
[For] thee he loves, he will not refuse thy prayer. —
Ḥenīt gathers much booty, he divides the gifts brought to him.
When he puts aside his portion, he turns also to other portions.
His mouth shouts at the council, he moves about both arms.
His sword like flashes breaks [even] the mossy rocks.

L. 1—2: The mother addresses her little son: his father might come back to life, if the little one implores him! — L. 4: He is so strong that he also takes the portions of others. — L. 5: He shouts at the people: "Ye are weaklings, I am brave!" — L. 6: Old rocks covered with lichen are hard to break.

DIRGES OF THE WOMEN OF BĒT-SAḤAQAN.

37.

The dirges sung by the wife of Galāydōs, the son of Tēdrōs, for her brother-in-law Nāšeḥ.

Nāšeḥ, the son of Tēdrōs, was in discord with his family. Then his family caused the Assaorta to make a raid against him. And when he was fighting the Assaorta they killed him. Nāšeḥ, however, had a friend, called Gannād, the son of ᶜĀmer, a man from Ailet. When the howler for his friend Nāšeḥ had come to him, Gannād went to recover [the booty]. And when he had reached the army, he said to them: "Show me the killer of Nāšeḥ, that ye may return safely to your country!" And the man who killed Nāšeḥ said: "Here am I!" And they attacked each other; and Gannād killed him. Thereupon he also recovered the cattle

from all the raiders. And when he had returned he gave the cattle to the family of Nāšeḥ. And the wife of the brother of Nāšeḥ sang of him this dirge, praising also his friend Gannād.

The friend of Gannād wad ʿĀmer — is not a friend of goat-herds.
He went out from Mōṭăʿat, — to fulfil the revenge.
His legs were thrown rapidly, — his brave heart burnt hotter than they.
P. 245. Why do the Bēt-Šaḥaqan say: — "ʾAb-Dāfla did not attack"?

* * *

The friend of Gannād wad ʿĀmer — is not a forsaken friend.
The strong one went out from Mōṭăʿat — to fulfil the revenge.
Observe him well, — standing in front of him,
Whether he falls himself, — or conquers the raiders!
The rhinoceros blocks the rivers; — the people stay away eight days.
Of the shields give him the strongest, — him, the manly rebel.

L. 4: The Bēt-Šaḥaqan say: "Nāšeḥ ʾAb-Dāfla did not attack, he was killed fleeing;" but this is not true.

38.

Because the woman was singing all the time of Nāšeḥ, his family, who had caused Nāšeḥ to be killed, said to her: "Thou hast driven us out of our senses! Be silent! We mourn for him with our hearts; mourn thou for him with thy heart." The woman, however, sang his dirge again, in this way.

Why should he have died, having so many friends?
They used to drink milk from his cows and to eat from his barley.
Not for a husband? A woman mourns for a belt of beads!
For bewailing a husband nobody has been killed that I know.
But lest I wail, I fear ʾAb-Daskabät and his fellows.

L. 1: The original has here the *pluralis majestatis*. The second half reads "if they acquired so many;" the verb is ordinarily used of acquiring animals, but here the men are meant who now say that they were Nāšeḥ's friends. — L. 2: The second half literally "and a large polenta of his roasted barley." — L. 3: If women deplore a lost belt of beads, should they not all the more bewail a lost husband? — L. 4: Literally "I have not heard that they have killed for this [reason, viz.] 'thou hast bewailed thy husband'." — L. 5: ʾAb-Daskabät was one of them who tried to keep her from wailing.

39.

The dirges of the wife of ʾAsfadāy.
What she sang of her husband.

O son of ᶜEllāma, hot fire, man watching his border!
Who calls thee 'hot fire', — may he have a valiant son! —
He passed by ʾAbūrātāt, holding two lances together.
He dashed against them with his horse although it was weak.

* * *

The sons of the people of Lāba, — their eyes pierce everything.
ᶜAndōm said: "I refuse," he made [a rock] his pillow. P. 246.
Thy brother's wound breathes, yet his feet speed like a horse.

L. 1: ᶜEllāma is the *seqrāt* of his father. The second half, literally "man severing his border," i. e. nobody dares to come near him. — L. 3: ʾAbūrātāt are two pools in the lowlands of the Bēt-Šaḥaqan, near Mōṭăᶜat. — L. 5: The region of the Lāba borders on the country of the Bēt-Šaḥaqan. — L. 6: ᶜAndōm was one of the warriors; he decided to stay and made a pillow for himself to show this; he was a friend, a "brother," of ʾAsfadāy. — L. 7: Literally "thy brother's door," i. e. the open wound.

Nobody said: "Let us flee!" the youths [said] only: "Let us fight."

40.

Thy father grew used to Karēr: and Karēr is always full of danger.
Didst thou not see the Šeglī folk? At day-break they were seen to be [attacked],
When their asses were braying, and their children were playing.
When Kefel went to recover the herds, his ribs were crushed.
Didst thou not see Ḥeder-Māryām? They took two of his cows.

L. 1: The woman addresses her daughter. Karēr is a dangerous region in the Mänsaᶜ country, near the border of ᶜAd Temāryām and Ḥabāb. ᵓAsfadāy liked such a place. — L. 2: Šeglī is a part of Karēr. The raiders attack at day-break, in the same way as the Arabs. — L. 4—5: Kefel and Ḥeder-Māryām were Mänsaᶜ that were attacked there. The whole dirge serves to describe the danger of the place where ᵓAsfadāy used to go.

41.

Son of thick-haired Der, white, and black over the front bones,
Oh that thy master had stayed! He would have made the wounds breathe
Of those that were with him, and of those that were in front of him.
He does not neglect their death: his revenge need not stay awake.

L. 1 refers to a young bull, the son of Der (cf. above p. 213, No. 35), who was captured after his master, ᵓAsfadāy, was killed. — L. 2—3: If ᵓAsfadāy had not been killed he would have caused severe fighting, and many would have been wounded on both sides. — L. 4: If his friends had been killed, he would have avenged them; then his revenge would "rest," i. e. be fulfilled.

42.

What she sang of her brother Gūlāy.

1 Who shows me Gūlāy and Bawasa?
The widow returns not with an empty basket;
His corn is dealt out by handfuls up to the evening.
Christians come to him and Kabasa-people.

L. 1: Bawasa is the name of the field of Gūlāy. — L. 2: Poor women did not ask help from him in vain. — L. 4: The meaning is "people from all sides," Christians from the Bogos and Mänsa^{c} as well as from Kabasa.

43.

A dirge by the wife of Ḥešāl, the son of Samra, for her husband.

1 The table-land is wrapped in fog, like as a groom is covered [in his garment].
The son of Samra goes down to it, he, Ḥešāl, the destroyer.
Ḥešāl does not fear the banner, [nor] drums and towns;
He takes pistol and rifle, he harnesses the horse with a blaze.
5 Gad-ba in ^{c}Elēla was like a shoulder-blade lying in blood.

L. 1: The table-land is here that of the lower country to which the Bēt-Šaḥaqan go down from their villages like Qeruḥ and Meḥelab. The simile refers to a groom that goes down to the water-place all wrapped up; cf. above p. 142. — L. 2: "The destroyer," literally "he who treads down." — L. 5: Gad-ba (cf. above p. 188, No. 951) was his slave-girl. In his life-time nobody dared to touch her, she was like a "shoulder-blade is blood," that is left untouched until the blood is gone for fear of touching the blood (cf. above p. 239, l. 22); but now she is without protection. ^{c}Elēla is a place in the Bēt-Šaḥaqan country.

P. 247.

44.

Dirges by the wife of Garza, the son of Hebsellāsē, for her husband.

Say: "It was much visited," the *qōgät* tree of ʾAb-Gadba.
He made the wanderer halt, Saʿarōy, giving him to eat.
He is a sieve with its flour, a water-skin filled to the brim.
Why stayed he away from me, the bard who came to him?

L. 1: The *qōgät* is probably *Osyris abyssinica* H.; under such a tree Garza used to sit on the council-place, and there many people came to him. — L. 2: Saʿarōy is the *seqrāt* of Garza. — L. 3: I. e., he gives away everything, and he has enough for everybody. — L. 4: Second half literally "the bard of his tribe," or "his bard from [another] tribe," i. e. the wayfaring bard who used to come and praise him.

45.

His mother did not bear a weakling, nor his wive marry.
He, the hero espies what may be killed, he dashes into the rear-guard.
On the day of Gabrēs wad Gandar, he came home with spoils.
Your father is generous. How were the seven *gašīš*?
The servant is never idle, his wife does never rest.

L. 1: Literally: May his mother not bring forth "blood." Parents say: "We have brought forth blood," if their child is a weakling. — L. 3: Gabrēs was a man of Bēt-Šaḥaqan; on the day on which he fell, Garza came home with spoils. — L. 4: The singer addresses her children. The *gašīš* is a large polenta. — L. 5: I. e., all the time meals are prepared for the guests.

DIRGES BY THE WOMEN OF THE ʿAD TAKLĒS.

46.

A dirge by the wife of ʾAbrāhīm, the son of ʾEdrīs.

ʾAbrāhīm, the son of ʾEdrīs, was a man of the ʿAd Taklēs; but he was living in the country of the Mänsaʿ Bēt-ʾAbrĕhē.

Now, at one time, Nāyib Ḥasan came [from Massaua] with his soldiers to Gäläb. And he bound the Kantēbāy Tēdrōs and took him with him. And the Bēt-ʾAbrĕhē went out to recover their Kantēbāy from Nāyib Ḥasan. They reached them at ʾEt-Ḥemmarät. But when the soldiers of the Nāyib saw the Bēt-ʾAbrĕhē, they began firing rapidly upon them. When the fire had become [too] hot for the Bēt-ʾAbrĕhē they were beaten and fled. But ʾAbrāhīm wad ʾEdrīs and three others continued to attack, and the soldiers killed them. And there came even a fifth man who was wounded. Those P. 248. who died, were ʾAbrāhīm wad ʾEdrīs, Ḥankīl wad Dāyir, Mandar wad Ḥāmed, and a man called Gamal; and the wounded man was ʿAgōl. And the Bēt-ʾAbrĕhē, after the Nāyib had left them with his army, returned and having taken their bodies, they went home. And the wife of ʾAbrāhīm wad ʿEdrīs sang of her husband in this way.

1 Towards evening he rose — high in the afternoon.
He said: "I return not — to the daughters of Gäläb."
He let it hang down, — his garment's trail;
He put it down, — his shield [and stayed].

* * *

5 Nobody called his name — except Ḥankīl, the son of Dāyir:
They made common cause, — the men of quickly resolute words.
Nobody called his name, — except Mandar, the son of Ḥāmed:
This is the law of friend[ship], — the law of the attacked and of the raider.

L. 1—4 refer to ʾAbrāhīm: to show that he intended to stay in the battle he let his sash, formed by the end of his garment, hang down, put his shield on the ground and his sword on top of it; then he took them up again and fought. — L. 5: 'Called his name', i. e. 'ran to his assistance calling his name'. — L. 6: Second half, literally 'the men of short lips', i. e. 'words'. —

Nobody called his name, except Gamal alone:
He is our ʾAgdūbāy, a man of experience.

* * *

If thou sayest *Fāres!* — *Fāres* is thine and of thy father:
Son of the owner of the harp, of which each cord rings;
Son of the owner of the drum, which is beat by its master.

L. 10: ʾAgdūb is the name of a tribe members of which live with the Mänsaʿ; Gamal belonged to it; he is an 'expert' in fighting. — L. 11: Fāres is the war-cry of the ʿAd Taklēs; see above p. 197. — L. 12: With regard to the harp see above p. 197. — L. 13: 'Master' literally 'pilot' or 'captain', i. e. a man who knows his business.

47.

What she sang for her son.

Her son was called ʾAbū-Bakar; he died of smallpox.

Erstwhile like a happy one I bore a son to my master.
And out of my folk I became a daughter of Dāfla:
And of my uncleanness I was washed with sea-water.
P. 249. My son has three traits of character: love and bravery and kindness.
How could a man beget him? And how a woman conceive him?
But now I have become wretched, in their power, without hope.

L. 1—3: She had been a slave-girl; but when she had borne a son to her master she was freed and was counted with the ʿAd Dāfla. She calls her serfdom "uncleanness," of which she was washed with sea-water, i. e. thoroughly so that all dirt was taken away. — L. 5: Second half, literally "I have become cold in their hands," i. e. I have lost all hope, and I am in the power of other men.

48.

A dirge by the wife of Sāra, the son of ʿEtēl, for her husband.

Sāra died fighting an army, by an iron weapon. And his wife sang of his bravery and of the value of his sword this dirge.

1 Although it is a sword for right hands, left-handed men carry it [now].
It was the sword of Funǵāy in Sennar, the sword of the chief of ʿAydeb.
It was the sword of two chiefs, the sword of two Kantēbāys.
It was the sword of Nāšeḥ wad Tēdrōs, those whom he killed were counted.
5 The sword of him whose meal was flesh, stained with the blood of men.
If they fight thee — the tribe perishes of fear:
ʾAgraʿ and Nārō, ʾAf-ʿabäd and Gādem-haraddeb.

L. 2—3: The sword had first belonged to a hero of the Fūng in Sennar, then to two chiefs (*deglal*) of the Mīn-ʿĀmer at ʿAydeb, near Suakin, then to two chiefs (*Kantēbāy*) of the ʿAd Taklēs, viz. her father-in-law and her husband. — L. 4: Nāšeḥ was an ancestor of her husband: he killed prominent men who were "counted," not any random people. — L. 5: Of a man who kills enemies it is said: "Flesh is his meal;" cf. above p. 252, No. 2, a, b. The second half reads literally "it was never satisfied with blood." — L. 7: ʾAgraʿ is a place in the Ḥabāb country, Nārō in that of the ʿAd Šēk, ʿAfʿabäd in the ʿAd Temāryām, Gādem-haraddeb in the ʿAd Taklēs: the sword was used in the battles at these places.

49.

Dirges by the wife of Samarā-reʿūl, the son of Kantēbāy, for her husband.

1 I have become like rain-water that dries up in sandy places. –

A young camel carries me not; a foal, a first-born son:
Nay, only a strong he-camel, that breaks stones and trees.

* * *

He was strong and enduring; revenge was hid in his belt.
Who could take it from him? it stayed with him to the death.

* * *

Such was the revenge of the violent man who forsook
Gamya: it not.
Revenge is a treasure to the to him who makes it to stay.
hero:

L. 2—3: She means that only a strong man, not a weakly youth can be her husband. — L. 4: "enduring," i. e. a man who has self-controle and does not betray his passions. — L. 5: Second half, literally "that there, viz. revenge, died with him." — L. 6: Gamya is the *seqrāt* of her husband.

50.

When Kantēbāy Ǵāweǵ, the son of Fekāk, heard this
P. 250. dirge, he said: "The 'strong and enduring' should be due to me." Then his bard sang:

"The 'strong and enduring one' say ye of Ǵāweǵ!
He is a chief that has a throne, he is a leader that holds the rod."

When the wife of Samarā-reʿūl heard that the bard of Ǵāweǵ had praised his master changing the dirge of her husband into a song, she sang another dirge in this way.

May the lion take thee coming out of the thicket!
May he eat thy flesh, may thy bones not be found!
May Ǵāweǵ beat thee, when he is angry!
May God protect me! How can a dirge be stolen?

L. 4: Second half, literally 'how can weeping be stolen'. This dirge is also found among the songs published in Voll. III and IV of these Publications; cf. No. 496 and 497.

51.

A dirge by a woman of the ʾAlgädēn — or of the Sabdärät [1]) *— which she sang for her husband.*

Her husband died when trying to recover the booty.

I looked longing his way, and the curtain bruised my forehead.
My tears were dripping slowly: for they were tired of flowing.
His foot is small, but his step is like that of a steed.
The Algädēn make a shoe for it, the Ḥalangā make the straps for it.
May the shepherd find no rest! Why did he not hide the news of the raid?
May the camel fall sick! Why were its legs not broken?

L. 1: The woman is in the house and looks out from under the curtain; the curtain rests with its lower end on her forehead and bruises it in the length of time. — L. 3: 'Small', literally 'like goats' ears'. — L. 4: The Algädēn and the Ḥalangā are tribes near Kasala: they are known to make good sandals and straps for them. — L. 5: The shepherd heard the news that the cattle was taken and told it to her husband; than the latter went to recover it and was killed. Now she curses the shepherd because he was the cause of her husband's death. — L. 6: If the legs of the camel had been broken, her husband would not have been able to reach the enemy and would not have been killed.

52.

The song of Tauded.

There is no god but Allah: He is God.
Maḥammäd, Allah's messenger: he is prophet.

1) This dirge is known to have come from the west; Naffaʿ was not certain whether it was sung by a woman of the ʾAlgädēn or of the Sabdärät.

He that intercedes for you: it is ʿAlī.
Man himself cuts his own throat:
To-morrow he will sell his son and his wife.

This is no dirge; it is added here on account of its metre which is the same as that of the preceding. However, it may be called a 'dirge for human nature'. Tauded was a woman of one the northern tribes, and this song of hers became well known and was widely spread. In l. 4 she says that man by sinning condemns himself to death; in l. 5, that even if he sells his son and his wife, it will not help him.

P. 251.

III.

OF THE BELIEF WHICH THEY HAVE ABOUT THE PEOPLE OF BELOW.

All the dead are called the 'people of below'. They think much about them, and they say that they find the same conditions of life below as they used to live in on earth. The one who was rich is rich; the poor one again is poor; the ploughman ploughs, and the shepherd tends cattle. He who was honoured is honoured, and he who was humble is humble. Everybody finds the same that he had on earth. And they say: "That this is true we have seen, dreaming." And those who do not celebrate for the dead the ceremony of the *taskār* or *ʿīd*, [1]) are reproached on earth by their friends. And the people of below drag away or choke him who does not celebrate the *taskār* or *ʿīd* nor offer that which is thrown, [2]) and he dies. And of some that die they say: "The people of below have taken N. N.", or "have choked him," or "have dragged him to death." And whenever they see the people of below angry in their dreams, or whenever they appear to them, they offer sacrifices and offer

1) See above pp. 267 seqq. 2) See above p. 270.

that which is thrown for them. [1]) Again, the people of below talk in dreams to him that is a stranger to them, saying: "Our relative has not celebrated the *taskār* — or the *ʿīd* — for us, nor has he thrown anything for us nor called our name, and for this reason we shall take him." And when the man to whom the people of below have spoken wakes up he reports to the relatives of the dead. And he says to them: "Your relatives have told me such and such: now sacrifice or throw, and do not omit their *taskār* and their *ʿīd*." And they do for them all that which they have left undone. Sometimes, however, they say: "We have seen the people of below openly P. 252. with their cattle at night; and they were calling and milking their cows. And we have also seen their houses and their fire; and we have heard their voices near their tombs, and they were singing and telling tales." And they tell that the people of below often do thus; but when they hear the voices of the men of above or see their forms they hide at once rapidly.

At a certain place a man once saw a kudoo; and the whole back of the kudoo was covered with sweat, and on his belly there were the traces of a saddle-girth. And the man knew that the kudoo had been mounted. However, he pierced it with a lance, and the kudoo fell on the spot. And she who had been riding the kudoo was a woman of the people of below. And the woman of the kudoo said to the man: "Thou hast cut me short; mayest thou be cut short!" Thereupon, the man called his fellows and showed them the kudoo. Also he reported to them what the woman had said to him. But they did not see the form of the woman. And his fellows saw that the kudoo had been mounted, from the

1) See above p. 270.

traces of the spots where the girth was tightened and from the round place where the saddle-cloth had been. And they skinned it and ate it. But the killer of the kudoo was at once seized by a disease and died without passing another day or night. And they say that all that the people of below do is true: but there is the day of resurrection, and all rise from the death, and God accounts with them. And the paradise is [given by] grace: God gives it to whom he chooses. But above all the brave and the generous man gains it. And the bad man receives the bad, and the good one receives the good. [This it what] they say.

112.

OF THE *GĀN* (THE BIRD OF THE SOUL).

The kind of the *gān* belong to the animals that fly on
P. 253. their wings. [1]) But it is no wild beast: it is the soul of a dead man that becomes a *gān*. And generally it hoots in the cemeteries. Now this is the way in which the dead person becomes a *gān*. If people during their life on earth [have] a thing which they coveted or wished to do, especially, for exemple, blood-revenge, but die without attaining it; and if they do not find anybody that does it for them after their death; or if the dead man has died without leaving any offspring and if his property is inherited [by others]; or if he leaves orphans that have nobody to rear them, — [in short] the ghost of a man who has left anything unfinished and has not found a man who finishes it for him, does not rest: it becomes a *gān* and passes the whole night groaning. And his *gān* never rests, he mourns all the time.

1) It is a kind of owl.

But if afterwards the thing on account of which he was groaning is carried out for him by his children when they are grown up, or by one of his relatives, his *gān* rests and is silent. And if the dead man has found somebody that does thus for him after his death, the people say: "The *gān* of N. N. has gone to rest and to sleep," or "now his *gān* rests and sleeps." But the *gān* of a man that leaves no offspring or whose offspring is weak, never rests. And if he finds nobody that acts in his place after his death, the people say: "The *gān* of N. N. does not rest" or "has not gone to rest." And be it a male child or be it a girl — everybody's *gān* groans on the top of his tomb. And also if the dead people see that after their death some misfortune happens to their relatives, they mourn, and their *gān* groans. And even the face of the *gān* resembles that of a man. And they say that it is really the soul of dead people.

113. P. 254.

OF WHAT THEY CALL *ŠEḤER* (SORCERER) AND *BŌZZA*.

Of the blacksmith or of somebody else of whom they believe that he is a *šeḥertāy* or a *bōzzāy* they say: "He is a sorcerer." The *šeḥertāy* is not quite so bad as the *bōzzāy*. The *bōzzāy* is very strong and does not give back what he has taken. The *šeḥertāy* or *bōzzāy*, if there are brave or beautiful people, possesses one of them, viz. of these people. And the *šeḥertāy* and the *bōzzāy* keep health back from the man whom they possess in order that he may die soon; then he falls sick and comes near death. But if the relatives of that man know that the *šeḥertāy* or the *bōzzāy* has possessed

him, they go to people that know the root of that disease and receive the root from them. And without giving notice to the sick person they mix red pepper with that root, and they tell the sick man to sit down. And they put charcoal into a pan and drop the root with the red pepper into it. And they place it underneath the sick man, hold his hands and his feet and wrap him up in his garment. And when the smoke chokes him, they say to him: "Who art thou? Go out from him!" And the *šeḥertāy* says: "I am N. N., and my country is the camping-place of N. N.; I have met this man at such and such a place and have possessed him!" And they say unto him: "Now then, go out from him!" And he says: "I have gone out from him through his little finger." And then the sick person recovers. But if it is a *bōzzāy* that has possessed him they do not know his language: he possesses him, but he does not answer; and the one whom he has possessed dies. Or again, if they do not know the disease of him that has fallen sick of the
P. 255. disease of the *šeḥer*, and if the latter does not utter speech, the [sick man] dies of it. And when he has been buried the *bōzzāy* or the *šeḥertāy* go to his grave and pull the body out and go away. Thereupon, they make a vessel or an animal of the body, and it stays in his house while he has the use of it. The *bōzzāy* is worse than the *šeḥertāy*. And they say of a man who has got into a very bad state: "It is a *bōzzāy*" or "a *bōzzāy* that does not answer."

114.

OF THE DEMON CALLED WADDEGENNĪ.

Waddegennī enters into young women and into girls in an unknown way. And she into whom he enters falls very sick.

But if it is not known that her disease is caused by *Waddegennī* and if she becomes very sick, she dies of it. However, if the relatives of the sick one find out that her disease is caused by *Waddegennī*, they bring a drum, and they beat the drum and clap hands. At that time *Waddegennī* possesses the tongue of the woman and talks, saying: "In such and such a place I have come upon her; and now make me dance so and so many days, and play such and such a tune for me!" And they make him dance as many days as he says, all of them. And on the last day they make an appointment with him after how many days he is to return. And he says: "I shall return after two or three years." And they make him swear that he will not come before that time, saying: "If thou doest wrong, not keeping this term and coming before it, mayest thou not reach thy people and mayest thou be wronged, die by thy own weapon!" And he says: "Amen!" And then they prepare roasted corn and red pepper for him as his viaticum. And after he has eaten a little of it, he dances a little and falls down. Thereupon P. 256. they rub the neck of the woman with the back of some iron weapon. And having led her to her house they make her enter. The woman recovers at once, and they say: "*Waddegennī* has left her." But in the year about which they have agreed with him he returns and dances a second time, and they play for him the tune which he wishes. And if he wishes a violin or a flute, they play it also for him. And they put the trinkets which he desires on the woman. But some die through him, if they do not find anybody to make him dance for them. And afterwards, if the woman has died, *Waddegennī* takes her body and makes her work for him or sells her to the demons. [This is what] they say.

115.

OF THE BELIEFS ABOUT HAIR.

Everybody gathers his hair when it has been shaved off and buries it under a green tree or hides it in a secret place. For a small [boy] the parents take it until he grows up. But when he has arrived at the age of discretion, they say to him: "Gather thy hair!" And he himself like the grown up people puts his hair in a secret place. If the wind carries the hair away, or if a man treads upon it, or, again, if an animal eats it, they say, it is not good, and they are afraid. And some say that if a man has not hid his hair, God will account with him in the other world, saying: "Why hast thou not gathered thy hair?" Others say that if a man does not hide his hair, the growth of his hair will be scanty, or that he will loose his reason. Others again say that, if the wind scatters the hair of a man, his family will be scattered all around; or that if an animal eats it and is
P. 257. choked by it, the responsibility for the animal will be upon the owner of the hair. And because they are afraid of all this, everybody hides his hair.

When little children are shaved they kiss first the hands of their parents; then they kiss also the hands of their neighbours. And their parents and their neighbours bless them; and to boys they speak thus: "Grow up, be successful, may thy life be long and thy luck be much! May He make thee [like] a strong sinew! Be [like] melted butter in water, [1]) like a point on a hard lance! [2]) May the moon shine on thy front and the sun upon the back of thy head! May He give thee fame at home and good luck abroad! Mayest

1) I. e., be always by thyself, and do not be submerged.
2) Literally "[a lance of] the *temmārät* tree" whose wood is hard.

thou be [much] named and visited! May He let us see [the day] when thou becomest of age! May thy loins beget male children and thy animals [1]) have female young: seize the lance!" And a girl they bless in this way: "Grow up, be successful! May thy life be long and thy luck be much! May He let us see thy wedding! May thy womb bring forth male children and thy animals [1]) have female young. Mayest thou be [much] named and visited! Be a mother of seven!"

116.

UNLUCKY HAIR.

They say that there is unlucky hair on men and on cattle. And a man who has unlucky hair looses his property and his people, a part or all of them. And if somebody meets with one calamity after another, people say of him: "He is a man with unlucky hair." About the hair of man there is not much interpreting; they say on account of what happens to him that he is a man with unlucky hair, or that he is wretched without luck, and they say only: "He has had bad luck," when the bad luck has struck him. And of a man who has always good luck it is said that he is a man with lucky hair. Or they say of him who has good luck: "He has a lucky forehead;" and of him who has bad luck: "He has an unlucky forehead." But concerning the hair of cattle there are interpretations, when they grow very sick; or, P. 258. again, when a calf is born, its hair is examined at once. And if [a neat] has unlucky hair, there is danger that its owner may die on account of it. And if they have learned that it has unlucky hair, it is killed. Generally the bad hair of the cattle is found on the male cattle. And some of the bad

1) Literally "the place in front of thy house," where the animals are kept.

hair causes, among the owners of the cattle, the death of a grown up person, others that of a child, others again make their mothers perish. Some make their owner have no large produce, viz. [some] of the cattle that have bad hair. The names of the [kinds of] hair and the spots where the bad hair is found on the cattle are the following.

Unlucky hair which is found on cattle.

Hayakkel [talismans]: it is found above the knees of the forelegs; and a male calf which has it is killed.

Ḥarauya [pig]: it is found an the right side of the dewlap; and if its like, called *matkal*, is not found on the left side, the male calf is killed on account of it.

Ḥanāqīt [strangling]: it is found on the throat; the male calf is killed on account of it.

Mattarʾas [head-support]: it is found on the right side between the ear and the horn; and if its like, called "left *mattarʾas*," is not found on the left side, the male calf is killed on account of it.

Šabābīt (looking out): it is found on the head between the two horns, the male calf is killed on account of it.

ʾEbbāl: it is found in the right groin; and if opposite to it, in the left groin, the [hair] called "left *ʾebbāl*," is not found, the male calf is killed on account of it.

Kabābīt [surrounding]: it is found on the thick part of the tail; the male calf is killed on account of it.

P. 259. *Ċeggarät selām* [hair of the hump]: if this is found on a cow and if her first calf grows up, it is all right; but if it dies, it is better to remove her from the house. With regard to the male it does not matter.

Ċeggarät šarba [hair of the soup (?)]: if it is found on the place above the hoof, it does not matter. But if it is

found higher up, the male calf is killed on account of it.

Ṣalō-tesaṭṭer [dividing the hind part of the back, i. e. the middle of the hind part of the back]: the male calf is killed on account of it.

Faṣ^{c}it: it is found on the breast, on the right side; and the male calf is killed on account of it.

With a female calf or a cow they do not observe the hair; but if they have observed it, they kill her also on account of it. Or they sell [such] male and female calves instead of killing [them].

117.

OF WHAT IS BELIEVED ABOUT NAILS.

Men take great care that the nails of their fingers and the nails of their toes are not lost. And everybody, at the time when he cuts his nails or when the nail is broken off by itself, takes great care that they do not slip away from him; and he wraps his nails in a rag and buries this in the ground. Or even if he buries them without a rag, it does not matter. And all of them bury their nails doing thus. But if anybody does not pay attention to gathering his nails, he is asked about them on the day of resurrection, and it is said to him: "Where hast thou put thy nails?" And he is told to seek them, but he does not find them. And they say that in this way his account grows heavier, or else, that his body P. 260. becomes deficient. And because they fear this, they all keep their nails.

118.

OF WHAT IS BELIEVED ABOUT TEETH.

If the milk-teeth of little children break away, the parents say to every one of them: "Thou wert born in such and

such a country, and now that lies in this direction, turn thither and throw thy toothlet!" And the little one takes a small piece of quartz and [another of] charcoal with his toothlet. Then he turns in the direction which they have told him and says: "Howling hyaena, this my pretty toothlet I give thee; give thou me thy ugly tooth!" And he throws his toothlet with the other pieces. But later on when his man's incisors are shed again or if they are broken by force, [1]) he gathers them and also all his molar teeth. Then, when he is buried they are buried with him, and his body is considered complete. But those who do not know it, do not pay attention to this nor gather them.

119.

OF WHAT IS BELIEVED ABOUT THE BODY OF MAN AND ABOUT HIS BONES.

If the bones of any man's body are broken and, having been severed from his body, are outside of it, and if his hand or his leg are cut off or if any part of a bone of his body is splintered, the man gathers his bones until the end of his life; and then they are buried with him and his body is considered complete. But if men do not pay attention to this and throw or bury their bones everywhere,
P. 261. much is feared for them. And they say that the following happens. First, God accounts with them about this in the other world. The second [thing] which they fear is this: if the bone falls on the ground, it is soon eaten by termites; and he whose bones are eaten by termites dies at once, they say. And the third [thing] which they fear is this: "If a

1) If a man breaks a tooth of somebody else (or knocks out his eye), he has to pay half of the weregelt, i. e. 61 thalers. It is said in Tigrē *la-nīb* (*la-ᶜen*) *sär nafés-ta* "the incisor (the eye) is half of the soul."

man has lost his bones and then, when he dies, wishes to unite with the people of below, they drive him away, and saying: "Why art thou buried at every place?", they refuse him all, and he is exiled by himself. And the living people see in their dreams that this is true. And they say: "We have seen that N. N. after his death was driven away by the people of below, because his bones were not buried with him." And they all gather their bones lest this happen to them; and then they are buried with them.

Sometimes women say whenever hot water is spilled: "People of below, flee! People of below, flee!" Or they say: "I did not spill it on you." That is to say, when the hot water is spilled, it is absorbed in the ground, and it reaches the people of below and scalds them. And they speak to them in this way in order that they be not unprepared and that they flee from it.

120.

OF SOME BELIEFS ABOUT THE DIGGING OF CLAY.

People do not go alone by themselves to dig clay, especially if it is near a cemetery. And the man who goes to dig clay takes a companion with him. And while one of them digs the other sits above him and watches him. But a man who has no companion and is without help, goes and digs alone; and he puts above himself a small implement of iron. And what they fear for a man that digs by himself, is this: demons come to him and do him some harm. Or he becomes deaf or dumb. And because this is feared nobody goes alone to dig clay. P. 262.

Clay is usually dug from the side of a hill or rising ground; therefore the watcher is 'above' the digger. Such places where no grass grows are considered to be haunted by ghosts; the same was believed about the elves in Northern Germany.

121.

THE TALE OF A MAN WHOSE CATTLE HAD BEEN SEIZED BY A SHE-DEMON.

A man had cattle. But he had a bad life with these cattle; that is to say, he did not drink the milk of his cows nor eat the butter from them in his sauce, when he was hungry he did not kill any of them, nor did he sell any of them or trade with them [1]): he did nothing else but guard and gather them. One day he left his village and went to another place to do some business. And while he was walking he met on the road a lost boy, the son of the prince of the ghosts. And the boy said to him: "Thou, man, take me up [and carry me] to my village." The man said: "Very well!" and carried him; but he said unto him: "Which way shall I go with thee?" The boy answered: "Go with me wherever thou pleasest! All are the roads to my village." And the man carrying him on his shoulder went on and on with him till they came near the village of the boy. And the boy said to the man: "Now, this [place] near which we are is my village. My father is the prince of the ghosts; his clothes are of gold: take me straightway to him. He will say to thee when thou hast come to him carrying me: 'Wish, what shall I give thee?' And thou, say to him: 'I wish my cattle, make them free for me!' For a she-demon has seized thy cattle and, therefore, thou hast got into distress." The man said to him: "Are my cattle not mine own? If he is a good man, let him give me something else!" And the boy answered: "Thy cattle have not been thine own

1) Literally "give and take;" similar expressions are well known in other Semitic languages.

thus far. A she-demon has seized them. Thou hast only been P. 263.
tending them like a herder. If they now are made free for thee, thou wilt trade with them and lead a comfortable life. But if my father says unto thee: 'Wish something else', persist therein only. And if he asks thee: 'Who told thee that thy cattle are obsessed?', do not say to him: 'Thy son has told me', but saying that thou hast known it thyself, persist therein." The man said: "Very well then, after this has happened." And when they had entered the village, the man followed the direction and took the boy straightway to the chief of the ghosts and placed him on his lap. And he said to him: "This is your son; I found him on the road." The prince of the ghosts said to the man: "Since thou hast come to me bringing my son, wish, what shall I do for thee, or what shall I give thee?" The man answered: "I wish my cattle; make it free for me!" And the chief of the ghosts said to him: "Who has told thee such words? Change them and ask something else from me!" The man replied: "I have known it myself, and I do not wish anything but this from thee;" and he persisted therein. As the man refused to change [his words], the prince of the ghosts said: "Call the she-demon who has seized the property of the man!" And when she had come, he said to her: "This man whose cattle thou hast seized, has found my son and brought him to me. And when I said to him: 'Wish, what shall I give thee?', he said to me: 'Make my cattle free for me'; and now, do thou leave them!" When the she-demon had heard this, she became very angry and behaved frantically. But the prince of the ghosts said to her: "I shall make thee to seize, instead of the cattle, another man who has a thousand thalers or two thousand." Thereupon, when he entreated her much, she left them. And the chief of the

ghosts said to the man: "Now go away, thy cattle are free
P. 264. for thee. Drink their milk and eat their meat and trade with them!" And the man rose and returned to his village. And he had a better life with his cattle: he gave to those with whom he exchanged presents, and he did with them whatever he liked.

And in this way they say: "The property is the property of a demon." And if the demons have seized it, many people are niggardly; they have no good life with it, they have no compassion with others: they do nothing but gather it. They have no advantage from it, nothing but trouble. And it is said of such people who are seized [and kept] from their property: "A demon has seized the property of N. N."

122.

OF OMENS.

There are omens of many kinds which they observe. And they see, or know, by them whether good luck or bad luck is coming to them. But the omens are not interpreted according to one method: on the contrary, everybody [interprets them] according to what he believes.

1. Omen of the *wās* bird.

There is a bird called *wās*, and its origin is of the *Regbāt* tribe. [1]) If people go on a journey it sees what is going to happen to them on the journey. And it tells them by its whistling, that they may be preserved from ill luck, and that they may go rejoicing in good luck.

When the wanderer has started and hears the whistling of the *wās*, he says: "Thou hast prophesied good luck," or

1) See above p. 85.

"*Regbō* [1]) has spoken well." If the *wās* whistles from behind, it is *metkel* (firm) or *tarqōba* (heel). This is a sign that the wanderer will return safely to the place from which he started, and they believe it. On the other hand, if the *wās* P. 265. whistles on the right side, the wanderer is to have property and safety. If, however, the *wās* whistles on his left side, he is to have no property, and his plan is not to succeed. And he returns and goes another time; and if he goes heedless [of it], he fares as is said. Again if a man is on the way back to his village, and if the *wās* whistles on his left side, he is to enter his village with the property that he has with him. If, however, it whistles on his right side, his property is to be taken away from him. But if the *wās* whistles in front of the man who starts on a journey, it has seen his end: this is the peg of his breast. [2]) And he goes back and goes another time, if the bird does not keep him back again: but if he goes not paying any attention to it in spite of its keeping him back, his life is at its end, and he dies on the road. But if he is on the way back to his village, and the bird speaks in front of him, all is well. And they say that this sign is true, and "*Wās* has whistled on such and such a side, and this we have found, and [this] has happened to us."

2. Omen of the *ʿīsa* bird.

There is a bird called *ʿīsa*. And it also sees what is to happen to a wanderer. And in the same way, as the *wās* prophesies, it also prophesies to the wanderer by its whistling. And when the wanderer has heard its whistling he says: "Thou hast prophesied good luck," or "ʿEllūm has pro-

1) *Seqrāt* of the Regbāt for their daughters.
2) I. e. the man falls on it.

phesied." — ʿEllūm is its *seqrāt* —. Its signs are like those of the *wās*. But sometimes it deceives by its whistling. And they say: "The omen has kept us back," or "ʿ*Īsa* has sent us back."

P. 266.

3. Omen of the braying of the ass.

If a wanderer has started on his journey, and if he hears the braying of an ass on those sides on which the *wās* and the ʿ*Īsa* keep him back, it is an omen. The sides on which he brays are the same as those of the *wās* and of the ʿ*Īsa*. And they say: "The omen has thus spoken to us and such and such has happened to us," or "The ass of the right side, and the ass of the left side, and the ass of the front, and the ass of behind has thus spoken to us" or "spoken to him." And they believe all his signs. And whenever they start to go, they listen while they go, they who call it omens.

4. The omen of the right nostril and of the left nostril.

[Sometimes] the right nostril, [i. e.] the right side of the nose above the hole, itches a little; and even if they rub it a little, it itches again. And he who feels this says: "My right nostril has told me tha such and such is going to happen." And it is the same with the left nostril: [i. e.] that hole of the nose which is on the left side itches on the outside. And this is called "the right nostril and the left nostril." But what everybody believes about them varies. Some people see from the right nostril good luck and whatever brings them joy: from their left nostril, however, they see bad luck and whatever brings them sorrow. Some again see bad luck from their right nostril and whatever frightens them: and, on the other hand, from their left nostril they see what makes them rejoice and exult. And everybody has his own different [belief]. And what his right nostril or his

left nostril has told him he relates to his friends. And he says: "My right nostril, or my left nostril, is speaking to me; such is to happen to us, or to me." And if what it has P. 267.
said happens, also his friends believe, but especially he himself believes it the most. And he is all the time led in this manner. And they call it "the right nostril" and "the left nostril." This is called *dēleb*; but it is counted as a *fāl* (omen).

5. The omen of the twitching of the right and the left eye-lid.

If a man's right or left eye-lid twitches, he says: "My eye-lid twitches; I am to see such and such." And it tells him whether it is good or ill luck which he is to have. But by which eye good luck and by which bad luck is coming [is not generally known:] everybody has [about it] his own knowledge and belief. It is the same as in the case of the right nostril and the left nostril. But when his eye twitches, he says to his friends: "Such and such is to happen; my eye-lid is twitching." And when it has come out as he has said, he believes [it] himself and is always led in this manner. And he makes also his friends believe it.

6. The omen of detention and of the howling of wild animals.

Again if a man who has started on a journey hears the howling of any wild animal, especially in front of him, it is also counted as an omen, and he returns saying: "The omen keeps me back." Or else, if a wild animal happens to be on the road in front of a wanderer and blocks the passage, it is also an omen, and the man returns on its account. But if he goes, he goes hesitating.

Again if a tribe gets ready, saying: "To-morrow we will

move on," and if in the evening-twilight a jackal or a hyaena howls, it is also an omen. And they say: "It keeps as from moving." And the next morning they do not move.

P. 268. Again they observe an omen of good or bad luck also by speech, in this way. If some people talking with each other about some matter say: "Such and such will succeed;" and if somebody else that has not heard their plan says of his own account talking with his friend: "This will not succeed" — [then] the others having heard this word give up their plan, saying: "The omen has said, it will not succeed." But if they hear: "It will succeed," they hasten to do it, saying: "Even the omen has said, it will succeed well."

Again if, talking about any matter, be it good or bad, they hear a sneeze, they say: "It is true talk: a witness has come out for it."

7. The omen by rubbing the hands.

If women wish to know about some matter whether it is true or false, or again, whether it will come true or not, they blow on their two hands, as if they were spitting. And each woman says to her hand: "I make my steam-bath with thee, I braid my hair with thee, and I anoint my head with thee; God tells thee, and thou [tell] me!" Then she rubs her hands against each other, and she says: "Is such and such to happen or not?" If, then, her rubbing is done fast and with ease, it is a sign of success. But if it does not go on quickly, it is a sign of non-success. And if what they understand by this sign comes out true, they believe it thoroughly and are always led by it. And this practice is called *messē* or *messō*, or *messē-messō*. And it is always done by women. And this also is counted as an omen.

Fig. 20. Sycamore-Tree at Gäläb (p. 325).

123. P. 269.

OF THE CURSE OF TREES.

If a man cuts green trees that produce fruit, especially large and honoured ones, a curse from God comes upon him. Or the three which is cut curses its cutter in this manner: when it falls the tree cracks, and this is its curse. And if the cutter hears its curse he says to it: "May thy curse be upon thee!" Or else, he says: "I have not felled thee nor broken thee; rhinoceros and elephant have made thee fall." In order that its curse may not be upon him, but upon the rhinoceros and elephant, he always speaks like this.

And in some large sycamore and giant fig-trees (Fig. 20) there dwell the saints and the "Marys." And night after night they pass in their tops ringing bells. And these honoured and large ones are revered, and nothing is cut off from them; they are not climbed, and nothing [1]) is thrown into them, lest their curse come upon those [who do so]. But if some people climb them and fall down from them; or again, if they cut them, and if their hatchet slips off and cuts them in some place, they say: "The curse has come upon him."

There is a certain tree called *ᶜarōb* [2]) which grows on the precipices: and in the top of it there are demons dwelling. And if people intend to cut some of it, they go to it being more than two together. And when they have reached the place of the tree, every one of them takes up stones and P. 270. throws them in rapid succession upon the *ᶜarōb* trees shouting. Now the demons are there unwary, and, being scared, they flee. Then the men cut hurriedly as much as they wish and

1) I. e. no stick or piece of wood in order to make the fruit fall down.
2) Perhaps *errub* = *Indigofera Hochstetteri* Bak., according to Schweinfurth.

go away. And if they are not compelled to do so, they do not go near it at all.

124.

CURSING OF MEN. [1])

1. Meet the enemy unexpectedly! — 2. May He make thee sought by the enemy! — 3. Babble incessantly! — 4. May a sudden calamity seize thee! — 5. Babble incessantly! — 6. Babble without rest! — 7. Go coughing! — 8. Be full of scars and scabs! — 9. May the wailing begin over thee! — 10. May thy hands and feet be crippled! — 11. May the leopard carry thee off, or: seize thee, or: drink thy blood! — 12. May thy mourning come from thyself! — 13. Be insatiable! — 14. Be thoughtless! — 15. May the kite, or: the vulture (literally, another kind of kite), carry thee off!

16. Be dumb! — 17. Be trampled upon! — 18. May a thunderbolt hit thee, or: strike thee! — 19 and 20. Be bound! i. e. "in straits." — 21. May the kite carry thee off, or: snatch thee away! — 22. Be bound! (= 20). — 23. May thy night be rent, or: be bad! — 24. May thy form perish! — 25. Be my ransom!, i. e. die in my stead! Cf. No. 145 and 401.

26. Eat dust! [2]) — 27. May a disease destroy thy hair! — 28. (Be of) a short life and (of) little luck! — 29. May the lion carry thee off, or: take thee away! — 30. Be torn in pieces! — 31. May fever boil thee, or: en-

---

1) A number of curses are collected here to illustrate one phase of the every day speech and thought of the Tigrē people. In the original they follow as a rule the order of the alphabet: I have numbered them in order to facilitate the comparison of the original with the translation. No attempt has been made to classify the curses according to the ideas expressed in them.

2) Cf. Genes. 3 14, and below No. 360.

feeble thee! — 32. Be not alive and strenuous! — 33. Sin and wrong fall upon thee! — 34. Be out of thy wits! — P. 271. 35. May syphilis rot thy limbs! — 36. Be sad! — 37, 38 and 39. Be stung by nettles! I. e. be pained! Cf. 154. — 40. Seek, [and] be not sought for! I. e. be poor so that thou must ask others, but nobody asks anything from thee. — 41. Be poor! — 42. Drink *ḥewāy*![1]) — 43 and 44. Get little! — 45. Little be enough for thee! — 46. Be burnt with thy root! — 47. Be poor! — 48. Be perplexed!

49. Go to Maᶜat![2]) — 50. God's wrath fall upon thee! — 51. Do not find much! — 52. Mayest thou step upon dung! i. e. fall sick! — 53. May bad news come to thee! — 54. May that not be found which escapes from thee! I. e. loose everything! — 55. Load not thy mule! — 56. Be marked![3]) — 57. Be no village and no nail! I. e. have no large family and no hold.[4]). — 58. May hate and shame seize thee! — 59. Find no place for rest or sleep! — 60. May thy end be bad! — 61. Lose fortune and family! — 62. Be a fire! I. e. be burnt. — 63. May thy property and family be washed away! — 64. Be [like] water and powerless! — 65. Be stripped! — 66. May a lance pierce thee! — 67. May thy day be dark! — 68. If thou begettest, do not rear; if thou hast cattle, do not keep. — 69. Drink not [even] of a borrowed cow! — 70. Be not visited or named! — 71. Have little offspring! — 72. Eat poison! — 73. Thy bed be afar from thy board! I. e. loose thy property. — 74. May the place where thou diest be not known! — 75. Fall with that which falls!, cf. 76. — 76. Fall with the sun! — 77. May a millstone strike thee! — 78. Be a peg plucked

1) Cf. above p. 82.
2) Interpreted as name of a far country, beyond the Ḥabāb.
3) Cf. Genes. 4 16. 4) Cf. Isa. 22 23—24.

out! — 79. When thou talkest, be not heard; when thou throwest, do not hit! — 80. When thou givest, be not praised; when thou fightest, be not strong! — 81. May thy family be washed away with hot water! — 82. May thy country be not weighed down by thee! I. e. do not stay in it. [1])

P. 272. 83. Be a man whom God hates and whom men thrust away! — 84. Be like ashes! — 85. Be hid in the ground! — 86. Be sooty! I. e. change thy colour on account of disease or pain. — 87. Step in ashes, or: rake [ashes]! — 88. May [every] curse come upon thee, and everything which is thrown hit thee! — 89. Be cursed! — 90. Find no rest! — 91. May the enemy burn thee! — 92. Be not rich! — 93. Be not honoured! — 94. May thy wealth be small! — 95. May thy loins [2]) be a millstone and the place at thy door be a hairless skin! I. e. have no offspring and no cattle. — 96. May thy loins [2]) dry out! — 97. Find not [even] a small remnant! — 98. Have not [even] a small remnant!

99. Be broken! — 100. Be my sacrifice! — 101. Be not well off, neither in this nor in the other world! — 102. May nothing be left to thee! [3]) — 103. Be poor! — 104. May a spark hit thee! — 105. Be in trouble! — 106. Be banished! — 107. [Die and] be robbed! — 108. May longing consume thee! — 109 and 110. May strife meet thee! — 111. Be wholly crippled! — 112. Be torn in pieces! — 113. May thy name be forgotten! — 114. Reach not thy goal! — 115. Eat poison! — 116. Do not find fame or health!

117. Perish altogether! — 118. Drown! — 119. Perish! — 120. Do not accomplish thy purpose! — 121. Be ground to pieces! — 122. Be in the shroud when thou art grown! —

1) Cf. above, p. 288, dirge 24, l. 4.

2) Literally "womb", but used of a man.

3) Literally: "May that which springs not go out from thee!"

123. A storm take thee away, or: swallow thee! — 124. A thorn pierce thee and a sharp stump tear thee! Cf. below No. 238. — 125. Take not thy portion!

126. Be burnt! — 127. Be cut off! — 128. Do not see — or smell [1]) — [a baby] with red feet! — 129. Be broken! — 130. Be sad! — 131. Do not [grow up to] grasp a spear! — 132. Be buried! — 133. Do not go on, or: find a place before thee! I. e. do not grow up. — 134. May thy leg slide! I. e. may thy leg be cut or crippled. — 135. May a thunderbolt fall upon thee! — 136. May a flash hit thee, or: strike thee! — 137. Be minced! — 138. Be roasted [like] corn! — 139. May thy root perish, or: be torn out! — 140. Be cut to pieces! P. 273.

141. Abide alone, or: be alone altogether! — 142. Be full of wounds! [2]) — 143. May thy wounds [2]) be open! — 144. Have no growth or dew!, i. e. corn or milk. — 145. Be my ransom! Cf. Nos. 25 and 401. — 146. May thy goods be seized! — 147. Do not reach thy house! I. e. 1. do not enter thy house, or 2. die before thou art married. — 148. Do not [live to] eat much! — 149. Do not get much! — 150. May He not give thee much! — 151. Tell not of finds! i. e. make none. — 152. Be not immune!, viz. to a disease. — 153. Be not sharp!, i. e. strong.

154. Have pain! Cf. 37—39. — 155. Drink leeches! — 156. Be ruined! — 157. Make no smoke! I. e. be not known. — 158. May smoke come out of thee! I. e. be burned. — 159. Be without offspring! — 160. Be without anything! [3]) — 161. Be torn to many pieces! — 162. Be without cattle! — 163. Find no smoke nor smell! I. e. be not seen nor talked

---

1) Taken from the animals: the mother licks her young and smells at it.
2) Literally "of doors." 3) Literally "remnant."

about. — 164. Go to pieces! — 165. Be extinguished! — 166. Be bare-footed! — 167. Be torn up! — 168. Be in distress! — 169. Be possessed! — 170. May the wailing women enter thy house! — 171. Die suddenly! — 172. May all fall upon thee! — 173. Be blind! — 174. May thy offspring not remain on earth! — 175. Be torn off! — 176. May a trap catch thee! [1]) — 177. May thy offspring perish!

178. Be without opportunity! — 179. Be destitute! — 180. Be cut asunder! — 181. Be torn out! — 182. Be torn off! — 183. Be torn out! — 184. Be thrust away! — 185. Be shaken off! — 186. Be removed from thy place! I. e. perish. — 187. May thy light be extinguished!

188. May scab and insatiability be thy share! — 189. May tertiary syphilis rot thy limbs! — 190. May a serpent eat thee! — 191. May the enemy meet thee suddenly! —
P. 274. 192. Be without truth! — 193. May thy door be dark! [2]) — 194. May thy life be short! — 195. May unknown [calamity] tear thee out! — 196. Do not [live to] be old! — 197. Be never content! — 198. Do not [live to] be of age! — 199. Be not steady! — 200. Do not live until the morning! — 201. Do not visit [others]! I. e. be not seen. — 202. Find no release! — 203. Be without plenty and multitude! — 204. May thy confidence be destroyed! — 205. Find no confidence nor compassion! — 206. Mayest thou see the distress of thy soul! — 207. Mayest thou see the ruin of thy property and of thy family! — 208. See the ruin of him who is thine! — 209. Fall upon an upright [lance]! — 210. Fall upon [a lance] lying on a support! — 211. Do not find rest through thy offspring! — 212. Go in distress! — 213. Be broken

1) Literally: 'be in thy way'.

2) I. e. the place before thy house without a fire.

in thy youth! — 214. May thy mother weep whenever she sees those of thy age! — 215. Slide with thy crippled [legs]! — 216. Be torn out with thy root! — 217. May thy veins not cool off. [1]) — 218. May thy family be small! — 219. Stretch out thy hand [begging] to thy cousin! — 220. Meet with distress! — 221. Put thy head on thy right arm! I. e. lie in the tomb. — 222. Eat no corn! I. e. die soon. — 223. Wear out iron shoes tending flocks! I. e. be a herdsman all thy life. — 224. May (the hole of) the tomb put an end to thy labour! I. e. labour until death without success. — 225. If God wills bear pain! — 226. Be seized by the throat! — 227. Be seized by the neck! — 228. Wrestle with thy plans!, i. e, do not carry them out.

229. May a hyaena take thee away! — 230. May a hyaena carry thee off! — 231. Beg alms! — 232. Be dry leather! I. e. have no children. — 233. Be finished! — 234. Be crook-backed. — 235. Be alone! — 236. May a viper suck thy blood! — 237. May vipers drink thy blood! — 238. May a sharp stump tear thee! Cf. above No. 124. — 239. Be without remnant [left to thee]! — 240. Be destitute! — 241. Die immediately! — 242. Have crippled arms!

243. Thy wrong against me be always upon thee! — P. 275.
244. May a wild beast kill thee! — 245. May [thy] habits and faults cause thee hurt! — 246. Beget and bury! — 247. Beget but do not rear! — 248. Do not send thy children to work!, i. e. have none. — 249. Would thou werest not born! — 250. Be not steady!

251. May wrong come upon thee! — 252. Be without kindred and riches! — 253. May pain be thy share! — 254. Be without luck and opportunity! — 255. May famine

1) I. e. Be not refreshed or released.

be in thy way! — 256. Be [cursed like] a bullet! [1]) — 257. May malaria make thee fall! — 258. Go to the land of Aden!, i. e. far away. — 259. Be not strong! — 260. Be crippled! — 261. Be not sound and safe! — 262. May thy well go dry! — 263. Mayest thou celebrate no memorial of thy kindred! I. e. die soon. — 264. Be without kindred! — 265. Be without health! — 266. Be [like] first fruits! I. e. be eaten first, die first. — 267. May thy back [2]) not be strong! — 268. Be without back! [2]) — 269. May the end be near thee! — 270. May thy life be short and thy luck be small! — 271. May thy time be short! — 272. May the [evil] eye devour thee! — 273. May the [evil] eye swallow [3]) thee! — 274. May thy eye not be satisfied nor thy stomach! — 275. Be without milk! — 276. Be possessed and crazy! — 277. May disease smite thee! — 278. May disease break thee to pieces! — 279. May thy leg depart, or: be broken! — 280. Die, but do not kill! (Literally: find none whom thou embracest in battle). — 281. May thy end hasten! — 282. May thy habits be bad! — 283. Do not take thy share!

284. Thy times be bad! — 285. Be insatiable! — 286. May [thy blood] be shed! — 287. May [thy limbs] be scattered! — 288. May [thy body] swell up! — 289. Lose seed and milk! [4]) — 290. Be wronged! — 291. Be exhausted and stand still! — 292. Become not rich! — 293. Be ruined! — 294. May strife come to thee! — 295. May strife take hold of thee! —
P. 276. 296. Be without news! — 297. May thy offspring be few! — 298. May thy offspring not prosper! — 299. Take not [thy father's] scarf! I. e. do not become like unto him. —

---

1) Cf. above p. 272, dirge 2, l. 1.
2) I. e. family; cf. above, p. 262, ann. 2.
3) Literally "drink." 4) Literally "udder."

300. Do no [live to] have a scarf! [1]) — 301. Be misshapen!

302. Be without engagements! — 303. Do not [live to] keep thy appointment! — 304. Do not carry out thy plan! — 305. Be dry!

306. Be dull! — 307. Be cast down! — 308. May [thy body] swell up! — 309. Be struck by the evil eye! — 310. Be crushed! — 311. Be maimed! — 312. Live not thine [allotted] time! — 313. Never rest! — 314. May He not give thee religion or property! — 315. Perish altogether! — 316. May another inherit thy property! — 317. Never rest! Cf. No. 313. — 318. Be wholly ruined! — 319. Tie no cord! viz. around the necks of cattle when bought. — 320. Live not to fulfill — or: reach not — thine [allotted] time! — 321. Be blind!

322. Suffer pain! — 323. Be on the brink [of ruin]! — 324. May a bowlder fall upon thee! — 325. Be torn up! — 326. May thy chin and cheeks sink in! I. e. fall sick. — 327. Be without beauty or perfection! — 328. May the muscles of thy neck be cut! — 329. Be without praise and delight! — 330. May a demon slap thy face! — 331. Be wretched!

332. Miss — or: take not — thy share! — 333. Be broken! — 334. Be seized by force! — 335. May [thy] wantonness break thee! — 336. May something quick snatch thee away! — 337. Decrease! — 338. Be captured! — 339. Rot away! — 340. Be dry seaweed! — 341. Be bald! I. e. lose everything. — 342. Be sad! — 343. Have a lingering disease! — 344. Be cut to pieces! — 345. May thy *gān* [2]) not rest! — 346. Be a thin *gān* pulled out [of the tomb]! — 347. May the small-pox scald thee! — 348. Be struck! — 349. Be ugly! —

---

1) I. e. to be a bridegroom. 2) Cf. above p. 308.

350. May thy body be without health, or: be boiled! — 351. Be without a neighbour! — 352. Be pained by sorrow!
P. 277. 353. Be burnt! — 354. Be lost! — 355. Be not [like] a strong sinew! — 356. May the skin be fastened on thy kettle-drum! [1]) — 357. Be neither good nor brave! — 358. Lose property and family! — 359. Be struck by frightful grief!

360. Take — or: eat — ashes! Cf. above No. 26. — 361 and 362. Lose everything! — 363 and 364. Become ashes! — 365. Be crushed!

366. Be dark! — 367. Have a lasting disease! — 368. Tell of distress! — 369. Be planed! I. e. loose thy money. — 370. Become hot ashes! — 371. Be felled! — 372. May thy blood be drunk! — 373. Be possessed! — 374. Be on the brink [of ruin]! — 375. Be without friends! — 376. Be wiped off! — 377. Be swept away! — 378. May thy reward be bad! — 379. Be smitten by calamity! — 380. May thy reputation be bad! — 381. Be without reputation! — 382. May wrong fall upon thee! — 383. May no meal nor [even] crums be left to thee! — 384. Wait through dark days and nights! — 385. Plant an unlucky post! I. e. have a bad house, or a bad wife. — 386. Be dirty! — 387. Do not see the band around thy forehead! i. e. the herds at the door of thy house, which are likened to a *bandeau*. — 388. Be without fasting and prayer! i. e. without religion. — 389. Thy lot be not good! —

390 and 391. Be bitter like *fenṭiṭ*! [2]) — 392. Be conquered! — 393. Be driven from thy place! — 394. Be abhorred! — 395. May thy omen and thy repute be bad! — 396. Be without bliss! — 397. Be not rich and wealthy! — 398. Leave no will! — 399. Perish! — 400. May thy pasturing flocks not come in, and those that have come in not

---

1) Cf. above pp. 257 sqq. 2) I. e. a bitter herb.

Fig. 21. Ruins of the Church at Haygat (p. 335).

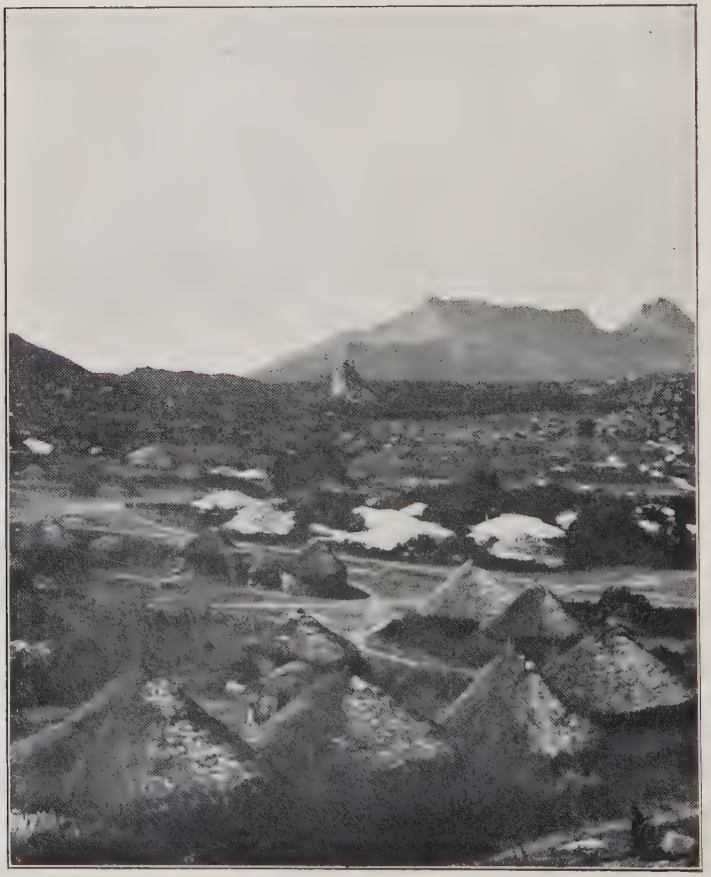


Fig. 22. General View of Gäläb: in the Centre "Tumulus-Tombs," in the Distance the Mountains of ʾAflūq (p. 335).

see the morning. — 401. Be my ransom! Cf. above Nos. 25 and 145. — 402. Die first of all! — 403. Be ruined and destroyed! — 404. Be driven from thy place! Cf. No. 393. — 405. Be without eloquence and pride! — 406. Carry on thine own shoulder! I. e. have no beast of burden.

125. P. 278.

THE TRIBES THAT KNOW THE TIGRĒ LANGUAGE AND THEIR WAY OF LIVING.

I. These are the tribes whose fathers spoke Tigrē.

1. Mänsa^{c} Bēt-$^{\flat}$Abrĕhē and Mänsa^{c} Bēt-Šaḥaqan.

These two were brothers, but they parted from each other. And now they have become two tribes; and they are called the two Mänsa^{c}, or the two Haygat. Their language is Tigrē only. Their living is from live stock [viz. cows and goats], and from tilling the soil. But nowadays they have not much cattle, and they live by ploughing. Their religion was formerly Christianity, and each had a church and priests. But later on their (last) priests did not know how to read. Then the Mohammedans came to their country and converted them to Islam. And the majority of them became Mohammedans: a few, however, are Christians up to this day. Each of them has a village as its living place; and this village is not moved [like the camps of the nomads]. But sometimes they change the place of their villages. The village of the Bēt-$^{\flat}$Abrĕhē was formerly at Haygat (Fig. 21). And later on it [was] moved from Haygat to Gäläb (Fig. 22). And the village went down from Gäläb twice: the first time it was located at Tasasa. The second time, however, it went down to Läba; and Läba is still called *Deman-deggē* (i. e. ruins of

the village). On the other hand, it went [up] to ʾAgᶜarō once. And later on it moved from there to Dangūra. After this it returned to Gälăb, and there it is up to this day. The houses of the village [which] they build [are] *qešāša* (huts, Fig. 23) and *seqlō* (round houses, Figs. 24, 25); and within they make a small interior house of mats. When they move about they put their loads on oxen and mules and donkeys.

P. 279. The village of the Bēt-Šaḥaqan, however, was in former days at Ḥamḥem. Then it moved to the bushes of Meḥĕlāb, and there it is up to this day. Their houses and their pack-animals are like those of the Bēt-ʾAbrĕhē. But now the village of Meḥĕlāb is shifting gradually to another place because the water is now far from them.

2. The Red Mārya and the Black Mārya.

The Red Mārya and the Black Mārya are brothers. And the ancestors of the two Mārya and of the two Mänsaᶜ were brothers: they were called Māryū and Mānšū. Later on they parted from each other, and each one of them grew into two divisions. Thus the Red Mārya and the Black Mārya were separated from each other; and each one of them lived in its [own] village and in its [own] country. And now they are called the two Mārya, or the Red and the Black Mārya. Their language is Tigrē only. Their living is from cattle; but they plough a little also. Their religion was formerly, in their ancestors' time, Christianity. But afterwards they were converted to Islam, and they are all Mohammedans now. They have their dwelling places each on his field. And they live together by twos and threes; that is to say, those whose lands are near each other live together. In this way their villages are scattered, and each one of them

Fig. 23. *Qešāšātāt* "Huts" (p. 336).

Fig. 24. *Seqlō* "Round House" in Building (p. 336).

Fig. 25. *Saqa'it* "Round Houses" and (at the left) *Ma'adanī* "Square House" (pp. 336, 339).

lives near his land. And they build huts (*qešāša*). Their beasts of burden are oxen, donkeys and a few mules.

3. The Three Maflas: Ḥabāb, ᶜAd Temāryām and ᶜAd Taklēs.

The ancestor of these three was ᵓAsgädē. ᵓAsgädē came down from the highland of Kabasa. Some say, ᵓAsgädē started from the Tigrāy [1]) country, and on his way to this P. 280. [our] country he halted in the country of Bēt-Tōšem (Däcchi-Toscim) at ᶜAd Nefās. Later on he left ᶜAd Nefās and went down to this region where his descendants live now. But the brother of ᵓAsgädē stayed at ᶜAd Nefās. And for this reason the ancestor of the Three Maflas and the ancestor of ᶜAd Nefās are brothers. And the descendants of the people of ᵓAsgädē and of his brother who stayed in the Tigrāy country are there up to this day: they are called the sons of ᵓAsgädē. But some say: the country of ᵓAsgädē is ᶜAd Nefās, and from there ᵓAsgädē came down, and his brothers stayed there.

And later on ᵓAsgädē begat Maflas. And Maflas begat Hebtēs and Taklēs and ᵓAbīb. The descendants of Hebtēs are the Ḥabāb: a part of the Ḥabāb live on this side of the frontier [between the English territory and the Italian colony], and another part beyond. The descendants of Taklēs are the ᶜAd Taklēs. ᵓAbīb was the father of the ᶜAd Temāryām. And ᶜAd Hebtēs — or Ḥabāb — and ᶜAd Taklēs and ᶜAd Temāryām are together called the Three Maflas, and also the Three Ḥabāb. The language of all of them is Tigrē; the religion of all of them was originally Christianity.

For even the ᶜAd Hebtēs used to have a church and a *tābōt* and priests. Then Kantēbāy Ǵāweǵ was converted to

---

1) I. e. the province generally known by its Amharic name Tigre.

Islam, and he said to the priest: "Break the *tābōt*." And the priest said: "I dare not break the *tābōt* of Mary." And Kantēbāy Ǵāweǵ took the *tābōt* himself and chopped it with an ax. Then even the priests became Mohammedans, and all their descendants are up to this day shēks of the tribe.

P. 281. And all the people of the Three Maflas embraced Islam, and they are all now Mohammedans.

Their living is from live stock, camels, goats and sheep. Their houses are of mats; but in their villages they also put branches with leaves on their huts. Their villages move to the lowlands and to the highlands; and their animals pasture at a place that is as far as day's journey distant from them. And men bring the milk from the herds and flocks to the village; or else, each one keeps some of his animals that give milk near the village. When they move, they put their loads on camels and oxen and donkeys, and sometimes mules. But before their villages move they send first their furniture ahead to the place where they are to go. And their villages are located [always] at the same place in the highlands, and again in the lowlands. The village of the ʿAd Hebtēs is located at Naqfa, when it is in the highlands, and at ʾAlgēna or Wad-Gān, when it is in the lowlands. The village of the ʿAd Taklēs [, however,] has no certain places; but generally it is located at ʾEdē-ʾAtba, when it is in the highlands, and at Habarō, when it is in the lowlands. And the village of the ʿAd Temāryām is located at ʾAf-ʿAbad, when it is in the highlands, and at ʾAkāt, when it is in the lowlands. The people of the Three Maflas do not know how to plough. But a few of the bondsmen of the ʿAd Temāryām do plough a little. And the Three Maflas buy the corn from the Two Mänsaʿ, from the Bēt-Ǵūk and from the Belān. Or else, they buy corn and rice from Massaua.

4. The Bēt-Ǵūk, or Bēt-Ǵārībrūk.

Their ancestor came down from Kabasa. And some say that the ancestor of the Bēt-Ǵūk was a relative of ʾAsgädē; and for this reason the Bēt-Ǵuk and the Three Maflas are P. 282. akin to each other. Some again say that the ancestor of the Bēt-Ǵūk, Kantēbāy Ǵārībrūk — Zär'ī-Berūk —, came down from Wakkī, [1]) and that the descendants of his brothers are there up to this day. The language of the Bēt-Ǵūk is Tigrē. Their religion was formerly Christianity, but now they have embraced Islam. Their living is from ploughing and from live stock [cows and some goats]; but now they have not much cattle: they live by ploughing. Their village is Wāzentät: their houses are *qešāša*. Their beasts of burden are oxen and donkeys and some mules.

5. The Three Mōṭĕᶜat: ᶜAsūs, Gemhōt and ᶜĀylät.

The language of these three is Tigrē only. The people of the Mawaṭṭeᶜ are of different origins: some of them are of Balau origin; and some of them are ʾAšrāf. [2]) And besides these that are named there are found a few others. The religion of all of them is Islam. Their living is from camels, cattle, goats and sheep; a few of them, however, plough. Their houses are *maᶜādanī* [i. e. square houses of wood and branches, Fig. 25] and *qešāša*. These three do not move about. Their beasts of burden are camels, oxen, donkeys and a few mules. The place where they buy and purchase everything is Massaua.

6. Nabara and Gadam-Sega.

The language of these people also is Tigrē. But the Tigrē

1) In Ḥamāsēn.
2) I. e. Arabs that came from the Barka country.

of the Nabara is not pure: it is between Tigrē and Tigriña. They used to be counted formerly with the Mōṭĕᶜat; but now they are by themselves. Their living is from cattle and goats, and from ploughing. Their houses are of mats and of branches. Their beasts of burden are oxen and mules and donkeys. They live in the Mōṭĕᶜat country; their religion is Islam.

P. 283.

7. Mäsḥalīt.

Their language is Tigrē. They say that they are originally related to the Assaorta. The living of the Mäsḥalīt — from *sāḥel* [i. e. the coast] — is from cattle, goats, sheep and a few camels; they work also at Massaua. They have no village: they are nomads and roam about, following their herds. Most of the time they live in the plain. The religion of all of them is Islam. Their houses are of mats. When they move they put their loads on oxen, donkeys, mules and camels. The only corn they eat is bought: they do not plough. Their only country is Waqīrō [in the plain, $^1/_2$ day's journey westward of Ḥeṭemlō].

8. The people of Medūn.

Those who live at ʾEmkullū, Ḥeṭemlō, at Massaua, at Dakanō — or Ḥergīgō [i. e. Archico] — all speak the Tigrē language. But most of them have also learned Arabic. They are all Mohammedans. They are of different origins, but their leaders are mostly of Balau origin. Their living is from trading. Their houses are *maᶜădanī*, *qešāša* and *merabbaᶜ* [i. e. stone-houses].

9. ᶜAd Šūma and ᶜAd ʾAḥa and ᶜAd ᶜAškar.

Their language is Tigrē only. They are all Mohammedans. They are of different origins, and they used to be counted

with the Mōṭĕᶜat people. The ᶜAd Šūma, however, are related among themselves. The ancestor of the ᶜAd Šūma had married a woman called Šūma; then he begat a few sons of her and died. And Šūma reared her children, and she was very brave and well known. And afterwards, when her children had their own houses, they were called ᶜAd Šūma. And they are called up to this day ᶜAd Sūma after the name of their P. 284. ancestress. The only corn they eat is bought. Their houses are of mats. And they roam about following their herds everywhere. Their beasts of burden are oxen and mules and donkeys.

10. Wāyra and ᵓAflanda.

The language of these [peoples] is Tigrē. They are all Mohammedans. The ancestor of the ᵓAflanda came as a Mohammedan from the sea on the road of the Gash river. [1]) And some of his descendants live in the Barka country; some in the Ḥabāb country, some in the country of the Two Mänsaᶜ; some, again, live at Suakin — or Kar [near Suakin] —. The Wāyra live in the Mōṭĕᶜat country, everywhere. The living of these people is from cattle, camels, sheep and goats. And they roam about everywhere following their herds. Their houses are of mats. And their beasts of burden are camels, oxen, donkeys and mules. And they eat the corn which they buy from everywhere.

11. Ṣāura and ᶜAd Maᶜallem and ᵓAsfada.

The language of all of them is Tigrē. They are all Mohammedans. The Ṣāura and the ᶜAd Maᶜallem used to be counted with the ᶜAd Temāryām: but now they are counted by themselves, and each of them has its own village. The

1) Perhaps Suakin-Chartum-Kassala.

ʾAsfada used to be counted with the Ḥabāb, but now they are separated from them [and live] by themselves. All these [three tribes] call their village *zaga*. And the *zagas* of the Ṣāura and the ʿAd Maʿallem go up and down in the country of the ʿAd Temāryām. And even the ʾAsfada live there with
P. 285. their *zaga* and go up and down. The houses of the *zagas* are of mats. Their beasts of burden are camels, oxen, donkeys and a few mules. Their living is from camels and cattle. And they buy corn from other countries.

12. The ʿAd Šēk.

Their language is Tigrē. And they are all Mohammedans. Their living is from camels, cattle, sheep and goats. Their country is between the Ḥabāb and the ʿAd Temāryām. And their village is called Zaga ʿAd Šēk. They go down to the lowlands and up to the highlands; their beasts of burden are camels and oxen and donkeys. And the houses of the *zaga* are of mats. And the only corn which they get is that which they buy.

They are sometimes called also by the name of their chief, e. g. ʿAd Šēk-ʾAlamīn formerly, and now ʿAd Šēk-ʿAmār.

13. The Bēt-Maʿala, Ganīfra and Bēt-Baʿaššō.

The language of all of them is Tigrē. They are all Mohammedans. Their ancestors came from the sea at Suakin. And each one of them used to live as a tribe by itself. But later on the Ganīfra and the Bēt-Baʿaššō decreased in number, and they united with the Bēt-Maʿala. And now they are counted with the Bēt-Maʿala. Their living is from camels, cattle, goats and sheep. Their houses are of mats. And they go up and down following their herds. Their beasts of burden are camels, oxen and donkeys.

14. ʾAlgädēn and Sabdārāt.

Their language is Tigrē. And their ancestors came as Mohammedans from the sea; and the descendants of them are Mohammedans up to this day. Their living is from ploughing and from cattle. But I do not know much about P. 286. their villages and their beasts of burden. It is said, however, that they have horses.

15. The ʿAd Hāsĕrī.

Their language is Tigrē; but they know also the language of the Ḥedārab, or Mīn-ʿĀmer. They are all Mohammedans. Their living is from camels, cattle, goats and sheep. Their houses are of mats. And their village is called *zaga*; and they go down to the lowlands and up to the highlands. Their beasts of burden are camels, oxen and donkeys. Of the ʿAd Hāsĕrī some live on this side of the frontier and some beyond.

II, These are the tribes that know the Tigrē language, but whose fathers had another language. These tribes have a different language of their own country, but they have learned the Tigrē language, and some of them speak it well.

1. Belēn. [1])

All the people of the Belēn country have a language of their own; but, on the other hand, all of them know the Tigrē language also. The Belēn were originally all Christians, but now half of them have become Mohammedans. Their living is from ploughing and from cattle and goats. Their villages stay each at its place: they do not move. Their

1) I. e. Bilin or Bogos.

houses are [of the] *qešāša* kind. Their beasts of burden are oxen and donkeys and mules.

2. The Mīn-ᶜĀmer.

Their language is Ḥedārab; but most of them know also the Tigrē language. They are all Mohammedans. Their living is from camels and cattle and goats. Their villages are called *zaga*. And sometimes they move. The houses of the villages
P. 287. are of mats. Their beasts of burden are camels and a few donkeys and oxen. They ride also on camels and even on horses.

3. Kabasa.

Their language is Tigriña. But the Tigriña and the Tigrē resemble each other, and their people understand each other to a certain degree. On the other hand, many of the Kabasa people know the Tigrē language, and there are also Tigrē people that know the Tigriña language. But of the people of Ğemmäğān — or Dembäzān — [those who live] in the village of Wāra, at Bēt-Maḥarē — or Däqqī Maḥarē —, and at Gūrītāt, know the Tigrē language well.

4. Sāuhō or ʾAsāwerta (Saho or Assaorta).

Their language is different; but many of them know the Tigrē language. Their religion is Islam. Their living is from cattle, camels, goats and sheep. And some of them trade along the coast of the bay of Gemēz. [1]) Their houses are of the *maᶜādanī* and *qešāša* kind. Their villages do not move about. Their beasts of burden are camels, donkeys and mules.

---

1) I. e. the bay of Adulis.

PB-0012447
709.44T

UNIVERSITY OF DAYTON LIBRARY
R002757342

LATE E. J. BRILL LTD., PUBLISHERS, LEYDEN.

Bibliotheca Abessinica. Studies concerning the languages, literature and history of Abyssinia edited by Dr. E. LITTMANN:

I. The Legend of the Queen of Sheba in the Tradition of Axum by the Editor. 1904. 8° . . . $ —.40

II. The Text of the Ethiopic Version of the Octateuch, with Special Reference to the Age and Value of the Haverford Manuscript by Dr. J. OSCAR BOYD 1905. 8° . . . . . „ —.40

III. The Octateuch in Ethiopic, according to the Text of the Paris Codex, with the Variants of five other Manuscripts edited by Dr. J. OSCAR BOYD. Part I. *Genesis*. 1909. 8° . . . . . „ 1.90

UNIVERSITY OF DAYTON, ROESCH LIBRARY
BOOK DUE ON LAST DATE SHOWN
DEC 31 '92